Whiteness and Raciolinguistic Ideologies in the Preparation of Content Teachers for Working with Language-Minoritized Youth

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Dedication

I dedicate this dissertation to my family—Shannon, Jack, and James—without their love and encouragement, this project wouldn't have been possible. I love you all.

And to those who suffer from addiction—I hope you find recovery.

Abstract

We must attend to raciolinguistic ideologies (Flores & Rosa, 2015) in the preparation of new teachers to work with language-minoritized students. Racism and linguicism are manifestations of Whiteness (Frankenberg, 1993) and White Cultural Hegemony and, left insufficiently examined or non-confronted, they will continue to be the building blocks on which new teachers enter the profession.

In this study, I used interpretive case methodology (Merriam, 1998) to examine three critical incidents (Flanagan, 1954) of White, English-speaking, content teacher candidates learning to teach language-minoritized youth. My findings call for preservice teacher development to include languaging and infrastructuring strategies (Cushing-Leubner, Kim, Sato, Schornack, Tobin, 2017) to hold complicated conversations (Mason, 2016b) about race and language. I offer a metaphor for Whiteness as an addiction and look to principles based in spirituality that could provide a pathway to recovery.

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CRP	Culturally responsive/relevant pedagogy
CT	Cooperating teacher, mentor teacher
EL	English learner
ELL	English language learner
ESL	English as a second language
L1	First language(s), home language, mother tongue, native language
L2	Second language(s)
LEP	Limited English proficient
MnEDS	Minnesota Educator Dispositions System
SLA	Second language acquisition
TC	Teacher candidate, preservice teacher

CHAPTER 1: INTRODUCTION

This dissertation examines White, English-speaking teacher candidates navigating the intersections of race and language as they learn to teach language-minoritized youth. The stories these teachers tell are the foundation of an argument for why those complexities should be attended to in teacher development, and why the field of education must cultivate spaces in teacher development for more work like this. Specifically, I draw from the rich and growing scholarship in the area of raciolinguistics (Alim, Rickford, & Ball, 2016; Flores & Rosa, 2015) and Whiteness scholarship (Frankenberg, 1993; Jupp, Berry, & Lensmire, 2016; Mason, 2016; Sleeter 2001, 2016) to analyze how Whiteness and White cultural hegemony shaped the experiences of the participants in my study.

Background and Rationale

There is a demographic imperative to address racial and linguistic ideologies in the preparation of new teachers to work with language-minoritized students. As the K-12 student population is increasingly multilingual and multicultural, the teaching force remains largely White, female, and monolingual English-speaking (de Jong & Harper, 2005; Hill-Jackson & Lewis, 2007; Laine, Bauer, Johnson, Kroeger, Troup, & Meyer, 2010; Lucas & Grinberg, 2008; Nieto, 2000). A primary concern is that many current teachers are not sufficiently prepared to work effectively with language-minoritized students, in part, because they lack an understanding of the lived experiences of language-minoritized youth (García & Kleifgen, 2010). Namely, "Most U.S. teachers are European Americans from middle-class backgrounds who speak only English. Many of

their students are racial and ethnic minorities, live in poverty, and speak a first language other than English" (Banks et al., 2005, p. 237)

In other words, teachers must be made aware of how their lived experiences are similar to and different from their students because it impacts instruction which, in turn, affects student achievement. For example, in their survey of 257 schools across 145 districts in California, Williams, Kirst, and Haertel (2005) found "teachers at higher performing schools also more often report that their district addresses the instructional needs of English language learners at their school" (p. 18). Moll, Amanti, Neff, and González (2005) found Latino student- and family- engagement improved when teachers valued the variety of funds of knowledge they held, and incorporated them directly and explicitly into teaching and learning activities.

Left unexamined, the difference between the lived experiences of students and teachers can result in educators holding negative perceptions of language-minoritized students, their families, and their communities (Terrill & Mike, 2000). As Steele (2010) explained, individuals with institutional power, such as teachers, send implicit and explicit messages to students about aspects of their identities (e.g., nationalities, ethnicities, languages) and it relates to student achievement. As Banks et al. (2005) articulated, "success in school is increasingly related to the ability to engage in any kind of productive employment" (p. 238). Similarly, Villegas (2007) described how success in school is necessary for ELs to "participate equitably in the economic and political life of the country" (p. 372).

Content teachers must also be prepared to work with language-minoritized students because they have a responsibility for teaching the language of their content

(Freeman & Freeman, 2014) as well as the language of their instruction (Schleppegrell, 2001). In other words, this argument addresses the opinion held by some teachers that working with language-minoritized students is the job of the English as a Second Language (ESL) teacher. In order to challenge the misperception that can follow teachers well into their careers, content teachers must be prepared to work with language-minoritized students in their educator preparation program, so they can begin to see themselves as teachers of the language of their content area from day one.

The result of this compilation is the unmistakable reality that learning about language and language-minoritized learners is essential in the development of today's teachers because it affects student identity development, achievement, and socio-economic outcomes later in life. In addition, teacher preparation for working with language-minoritized youth should include an examination of Whiteness and the impacts of White cultural hegemony on teaching and learning practices. This is important because White ideologies undergird teacher understandings of academic success and linguistic success/language appropriateness (Avineri et al., 2015; Flores & Rosa, 2015).

Whiteness

Whiteness is the manifestation of power and privilege in a White supremacist system and effectively perpetuates White cultural hegemony. Though Matias (2016) described White supremacy as "white, Western racial domination," there is actually global significance for Whiteness as Allen (2001) described "European imperialism has imprinted whiteness onto humanity itself" (p. 475).

One way to examine the manifestation of power and privilege of White cultural hegemony is by identifying it across three different levels. Critical scholar and my

colleague, Annie Mason, described how whiteness operates across three levels simultaneously in every circumstance or interaction: micro (individual), meso (institution), macro (society) (personal communication, September 11, 2018). The notion of micro, meso, and macro levels of a system is an important part of the theoretical foundation of the field of analytical sociology (see, for example, Manzo, 2014). In this network-way-of-thinking about social systems, each component (micro, meso, macro) is not decontextualized from the other components but is actually understood in its relationship with other levels. Related to examining White cultural hegemony, the micro-meso-macro way of imagining social interactions allows us to connect a specific interaction (micro) with an institution's culture (meso) and broader histories and long-standing practices and policies (macro). Further, the goal of examining White cultural hegemony is not merely to understand it but, rather, to confront it and the social injustices that fall in its wake. As Asher (2007) articulated, "Thus, both the micro-processes of resistance on the part of individuals and communities and larger, systemic movements (such as the civil rights movement, for instance) are integral to our progress toward equity and justice" (p. 66). Framing White cultural hegemony as micro-meso-macro processes in effect at all times allows us to name the location of injustice and take action, hopefully across the three levels simultaneously.

In addition to understanding that there are three levels of Whiteness (micro, meso, macro) in operation at all times, I draw attention to four characteristics of Whiteness that surfaced in my analysis: dominance, White gaze, invisibility, and common sense. Whiteness includes the ways in which other social markers, such as language, interplays with racialization. Therefore, I draw from raciolinguistics (Alim, Rickford, & Ball, 2016)

and illustrate how monoglossic language ideologies (Flores & Rosa, 2015) were nested in the Whiteness that participants in my study experienced while learning to teach language-minoritized youth.

Research Questions

The research questions that guided this study were:

1. RQ1: How does Whiteness shape the experience of highly reflective teacher candidates who are working with language-minoritized youth?
2. RQ2: What helps and/or hinders the confrontation of Whiteness for these teacher candidates?

To answer my research questions, I engaged in interpretive case methodology and analyzed three critical incidents that illustrate the pervasiveness and invisibility of Whiteness in teacher preparation for working with language-minoritized youth. The three critical incidents represent different ways that Whiteness infiltrated the teacher preparation programs of participants in my study. The first critical incident, titled *"I didn't want to trivialize it,"* is about a participant who was greeted by youth in Spanish and chose to respond in English. The second critical incident, titled *"Am I just too educated about racism to be able to be a public school teacher?"* is about a participant whose cooperating teacher held a structured debate on the travel ban—a U.S. Presidential executive order, also referred to as the Muslim Ban. The third critical incident, titled *"When I told them I've been shot at...the whole class was completely different after that*," is about a participant who shared his own military photos with language-minoritized youth who experienced war-related trauma. Each critical incident contributes a distinct

perspective on the types of considerations confronting contemporary pre-service content teachers regarding language and race.

In Chapter 2, I present the literature in which my study is grounded. First, I discuss Whiteness in teacher preparation (Sleeter, 2001) and how it is present at the micro, meso, and macro levels at all times. Second, I look to the field of raciolinguistics (Alim, Rickford, & Ball, 2016; Flores & Rosa, 2015) to examine the connections between language use and racialization and discuss monoglossic and heteroglossic language ideologies. Third, I describe the context of teacher preparation for language-minoritized education, including the types of knowledge, skills, and dispositions typically expected of educators in order to be able to teach language-minoritized youth.

In Chapter 3, I describe interpretive case methodology and my method for selecting critical incidents for analysis. I depart from the traditional approach to the critical incident technique introduced by Flanagan (1954) that called for researchers to use the method only in “studies of situations with limited complexity" (Corbally, 1956, p. 59). My departure from traditional approaches to the critical incident technique is necessary because Whiteness is complex. The critical incident technique is also well-suited for interpretive case methodology because the analysis of the phenomenon is deeply tied to the context in which the phenomenon exists (Yin, 2014). Instead, I define critical incidents as *moments of time that are noteworthy* and, in Chapter 3, describe six factors that informed the selection of critical incidents in this study: researcher perception of participant significance, literature in secondary-level teacher knowledge, skills, and dispositions for working with language-minoritized youth, teacher candidate emotion,

researcher grappling, teacher candidate decision-making, and other considerations not immediately visible to the researcher.

In Chapter 4, I analyze three critical incidents that highlight the complexity of teacher candidates navigating racialized spaces in teacher preparation. Each story contributes to the larger argument that racialization is part of our White supremacist system and society and requires explicit and nuanced structures to be more fully attended to in teacher development. Further, that part of racialization are the ways that language and language ideologies steeped in White supremacy are present and strong across elements and aspects of teacher preparation programs. Each analysis will contribute to the broader goals of 1) calling for the field of teacher preparation to enact and embody antiracist pedagogies to confront White cultural hegemony and 2) morally imagining ways forward, to recovery from the addiction to Whiteness, through spirituality-based principles.

Taken together, these three critical incidents illustrate the complex intersections of language and race in preparing White, English-speaking teachers to work with youth who are language-minoritized persons of color and name specific ways teacher preparation programs, also comprised largely of White, English-speaking teacher educators, can attend to these complexities by drawing from notions of spirituality. I use the following interpretative frames to understand the data: micro, meso, and macro levels of whiteness, common sense, White gaze, dominance, invisibility, raciolinguistics, and monoglossic and heteroglossic language ideologies.

Finally, in Chapter 5 I discuss what my findings mean for teacher preparation. I argue that in order for teacher preparation programs to confront Whiteness and disrupt

White cultural hegemony, there must be space for complicated conversations (Mason, 2016b) among teacher candidates and teacher educators alike. I examine how the construct dispositions provides opportunities to develop languaging strategies to engage in the dialogue needed to confront Whiteness and engage in antiracist teacher preparation. I use the Minnesota Educator Dispositions System (MnEDS™) to illustrate how dispositions language would have supported dialogue between participants and teacher educators in my study. Then, I present a metaphor for Whiteness as an addiction and look to principles of spirituality-based recovery for infrastructuring strategies that support languaging strategies. To recover from an addiction, we must know what we are up against. Whiteness (as an addiction) is insidious and spreads through micro, meso, and macro layers of our lives at all times. Whiteness is a way of thinking and a lens through which we see the world. Whiteness is present in the language we use and the structures we create. In order to think in new ways and see through a new lens, we need to use new language and create new structures. The lens does not change before new language and structures can be created; it is the exact opposite: new language and structures will support the development of a non-White lens.

CHAPTER 2: REVIEW OF THE LITERATURE

In this chapter, I discuss two key bodies of literature that provide a theoretical frame for my dissertation study: Whiteness and raciolinguistics. First, I begin by describing the overwhelming presence of Whiteness in teacher development (Sleeter, 2001). I characterize Whiteness as a function of White supremacy and illustrate how Whiteness exists across micro, meso, and macro, levels simultaneously, in every interaction. Though Whiteness is always present, it can seem elusive—just like alcohol or other substances we may have come to unconsciously depend on, but do not actually need. The elusiveness of Whiteness sets the stage for my analysis of critical incidents (Flanagan, 1954) in Chapter 3, where I present an approach to the critical incident technique well-suited for interpretive research. I conclude the section on Whiteness by examining current practices in teacher education and, as Jonathan Walton from the Harvard Divinity School described, "morally imagining" practices that could support confronting Whiteness in teacher preparation. Walton's call for a moral imagination recognizes that working toward greater social justice clashes against dominant ideologies. Social justice will require morally imagining new ideologies on which to ground antiracist efforts. One key idea that I hope will be productive in understanding Whiteness is equating it to addiction. I suggest that by conceptualizing Whiteness as an addiction, we can identify new ways to "recover" from it. I distinguish recovery from a cure to illustrate that confronting Whiteness is lifelong work. In Chapter 5, I will draw on the twelve-step approach to recovery from alcoholism (Wilson, 2001) to identify promising practices for teacher preparation programs to support recovery from Whiteness.

Second, I look to the scholarship on raciolinguistics (Alim, Rickford, & Ball, 2016; Flores & Rosa, 2015) as a powerful approach for examining the way language use and racialization are interwoven processes that illustrate "relations between language, race, and power across diverse ethnoracial contexts and societies" (Alim, 2016a, p. 3). I also describe the broader context of secondary teacher preparation for working with language-minoritized youth to provide a schematic for the focused context of this work described in Chapter 3 and discussed in Chapters 4 and 5.

Whiteness is the overarching context in which we live. Despite its pervasiveness, Whiteness can sometimes be invisible and that makes it particularly insidious, like an addiction. A metaphor used to illustrate the saturation of Whiteness, and the resulting racism, in our society is that *racism is not the shark in the ocean, it is the water*. The shark-water metaphor is similar to the addiction metaphor in that both identify how Whiteness and racism are everywhere. Whiteness is intertwined with the fabric of our lives so seeing it can be challenging, and disentangling it even more so. A key distinction between the shark-water and addiction metaphors is that a shark actually needs the water to survive. We do not need Whiteness to survive (but being addicted to it makes it feel like we need it). If we imagine the water is polluted in the shark-water metaphor, this comes closer to the addiction metaphor. It still falls short in illustrating the complexity that the addiction metaphor affords because, to address polluted water, we have to identify the source of the pollutant and prevent it from further contaminating the water. Then, we would need to undergo processes of purifying the water for the shark, just as we would need to recover from the addiction. In the addiction metaphor, there is not a single source of pollution; it is everywhere.

The addiction metaphor extends the shark-water metaphor by providing potential solutions for addressing Whiteness through principles of the twelve-step recovery process (based in spirituality). Teacher preparation programs have taken measures to address Whiteness but the larger field of education continues to struggle.

What Is Whiteness?

Whiteness is the ways in which the structures of White supremacy and White cultural hegemony are enacted every day. Therefore, to understand Whiteness, it is important to simultaneously develop an understanding of White supremacy. In this section I describe White supremacy and four characteristics of Whiteness that perpetuate White cultural hegemony: dominance, White gaze, invisibility, and common sense. When I use the terms "White," "Whiteness," and "White supremacy," I am not referring to racial identity of an individual but, rather, the system that privileges ways of being associated with specific social markers including race, language, religion, and ability among others.

White Supremacy

Matias (2016) defined White supremacy as "an overarching system of White Western racial domination" (p. 195) which, according to Allen (2001), manifests globally:

> Even in countries where few Whites live, the influence of Whiteness and its inseparable tie to capitalism can be seen in the higher status that is placed on lighter skin. This global phenomenon of colorism, where light skin equals a perception of increased human value, is not a mere coincidence. If this were a mere random pattern, we would expect to see as many places in the world where

> darker means more privilege as we do places where lighter means more privilege. But such a pattern does not exist. Instead, European imperialism has imprinted Whiteness onto humanity itself. (pp. 474-475)

White supremacy, then, is the overarching socio-historical and socio-political context in which we have all been socialized, making its impact pervasive and insidious.

Dominance

In the global ecology of White supremacy (White, Western dominance), Whiteness is, as Jupp, Berry, and Lensmire (2016) defined, the "hegemonic racial structurings of social and material realities operating in the present moment that perpetuate racialized inequalities and injustices" (p. 1154). According to the Merriam-Webster (2018) online dictionary, to dominate means to:

> rule; control; to exert the supreme determining or guiding influence on; to overlook from a superior elevation or command because of superior height or position; to be predominant in; [and] to have a commanding or preeminent place or position in

In other words, the system of White supremacy is maintained through manifestations of Whiteness—practices, policies, and processes that benefit people raced as White and marginalize persons raced as "of color" or "non-White" or "indigenous."

To clarify this point further, in her work with White women, Frankenberg (1993) described Whiteness as the cumulative way in which race shapes White women's lives and articulated three linked dimensions of what she described as the terrain of Whiteness:

> First, Whiteness is a location of structural advantage, of race privilege. Second, it is a 'standpoint,' a place from which White people look at ourselves, at others,

> and at society. Third, ‘Whiteness’ refers to a set of cultural practices that are usually unmarked and unnamed. (p. 1)

White dominance is certainly about race and cultural practices as Frankenberg (1993) articulated. It also includes dominance across other social markers. For example, Paris and Alim (2014) described dominance in terms of social class, language, sexual orientation, and religion.

Dominance can also be understood by examining its impacts. For example, Cummins (1986) proposed that school reform efforts have failed because “the relationships between teachers and students and between schools and communities have remained essentially unchanged” (p. 18). He put forth a theoretical framework for understanding the ongoing academic struggles of language-minoritized students in schools grounded in the notion of dominance:

> The central tenet of the framework is that students from ‘dominated’ societal groups are ‘empowered’ or ‘disabled’ as a direct result of their interactions with educators in the schools. These interactions are mediated by the implicit or explicit role definitions that educators assume in relation to four institutional characteristics of schools. These characteristics reflect the extent to which (1) minority students' language and culture are incorporated into the school program; (2) minority community participation is encouraged as an integral component of children's education; (3) the pedagogy promotes intrinsic motivation on the part of students to use language actively in order to generate their own knowledge; and (4) professionals involved in assessment become advocates for minority students

> rather than legitimizing the location of the 'problem' in the students. (Cummins, 1986, p. 21)

In Cummins' (1986) theoretical framework, the White, English-speaking dominant group continues to exert rule and control over language-minoritized students and families. The result is failed school reform efforts related to ethnically and culturally minoritized youth.

Another impact of dominance related to language-minoritized students is subtractive bilingualism. Though originally introduced as a psycholinguistic concept (Wallace, 1984), Cummins (1986) used it to examine power relations and dominance. Baker and Prys Jones (1998) defined subtractive bilingualism as "A situation in which a second language is learnt at the expense of the first language, and gradually replaces the first language" (p. 706). In other words, English dominates as the language of school and it affects student language learning (or regression/subtraction) over their lifespan. Further, this is a language rights problem: language-minoritized youth have the right to maintain their languages and learn through their languages.

White Gaze

Frankenberg's second dimension is White gaze meaning Whiteness is also "a place from which White people look" (p. 1) and derive meaning about a context. The White gaze is a useful construct for highlighting the subjectivity of human perception and the decisions people make based on their perceptions. The importance of White gaze is that it draws attention to the ideologies underlying human perception. In other words, perception is not just a physical (sense) or psychological (cognitive) act. Perceiving the world through a White gaze means applying ideologies of Whiteness to make sense of what is in front of us.

Flores and Rosa (2015) described the White gaze to be “a perspective that privileges dominant White perspectives on the linguistic and cultural practices of racialized communities" (pp. 150-151). Confronting White gaze has been part of recent educational research aimed at improving equity and inclusion for language-minoritized students. Paris and Alim (2014) critiqued approaches to culturally responsive pedagogy (Ladson-Billings, 1995) that continue to apply a White gaze to understand students and student success: “we are primarily interested in creating generative spaces for asset pedagogies to support the practices of youth and communities of color while maintaining a critical lens vis-à-vis these practices” (p. 92).

Whiteness is also a place from which persons raced as “of color” or “non-White” look as well. In their often-cited and historically important “doll study,” Clark and Clark (1947) found that children of color perceived a toy doll with lighter skin as nicer and better than one with darker skin. In other words, Whiteness affects us all:

> The importance of these results for an understanding of the origin and development of racial concepts and attitudes in [African American] children cannot be minimized. Of equal significance are their implications, in the light of the results of racial identification already presented, for racial mental hygiene. (Clark & Clark, 1947, p. 175)

This dissertation is not about how Whiteness infiltrates the perspective of persons of color but, to illustrate the pervasiveness and insidiousness of Whiteness, it was necessary to point out that everyone in a White supremacist system is affected by the condition of Whiteness.

Invisibility

Frankenberg's (1983) third point is that Whiteness is often unnamed or unmarked, though it is always present. Scholars have discussed the importance of making inequities visible through consciousness-raising. Freire (1998) coined the term conscientization to refer to an ongoing process of "the critical insertion of the conscientized person into a demythologized reality" (p. 514). In other words, recognizing the invisibility of Whiteness is an ongoing process of intentionally critiquing the makeup of reality (because the makeup is inherently stratified). Villegas and Lucas (2002) introduced the phrase sociocultural consciousness to draw attention to the invisible ways that dominant perspectives maintain their higher status in society. In his summary of the tradition of Critical Language Awareness, Alim (2014) states:

> Research in this area attempts to make the invisible visible by examining the ways in which well-meaning educators attempt to silence diverse languages in White public space by inculcating speakers of heterogeneous language varieties into what are, at their core, White ways of speaking and seeing the word/world. (p. 28)

In Alim's description we see the interconnectedness of three characteristics of Whiteness and White cultural hegemony: invisibility, dominance, and White gaze.

Motha (2014) described invisibility related to English language teaching:

> One challenge faced by those of us working within the English-teaching industry, then, is the task of shifting from unconscious to conscious planes our awareness of the role played by colonialism and Empire in [English language teaching] through teaching practice, teacher education, and institutional and national policies. (p. 29)

Motha's quotation reminds me of another metaphor sometimes used to illustrate Whiteness and racism: *it's the air we breathe*. The air-we-breathe metaphor provides another way of thinking about the pervasiveness and invisibility of Whiteness but it has a severe limitation too. The problem with the air-we-breathe metaphor is that humans actually do need air to survive. We do not, however, need Whiteness and racism to survive. Therefore, the addiction metaphor illustrates both the invisibility of Whiteness and its unnecessity.

Common Sense

When Whiteness is unnamed or unmarked it creates the condition for commonsensical understandings rooted in Whiteness to perpetuate ad infinitum. Kumashiro (2015) described "Common and commonsensical notions of 'real' or 'good' teaching do not involve challenging oppression and can actually help to perpetuate rather than change the oppressive status quo of schools and society" (p. 1). Kumashiro studied eighty elementary and secondary teacher preparation programs across the U.S. that had an explicit goal of addressing inequities in education. He selected a diverse range of teacher preparation programs that varied in type of institution, size, and geographic location. Kumashiro examined the language used in teacher preparation programs including course descriptions, syllabi, and mission statements. Further, he interviewed students and faculty at forty of the institutions about the program's vision and practices related to justice-oriented education. Across eighty teacher preparation programs explicitly committed to justice-oriented education, he found three commonsensical conceptions of good teachers: teachers as learned practitioners, teachers as researchers, and teachers as professionals and "even in programs doing incredible work, there are

insidious ways in which commonsensical ideas of teaching and teachers influence our goals and thus can hinder our movement toward social justice" (Kumashiro, 2015, pp. 5-6).

The notion of common sense is not purely a logical one; it also intersects with how we have been emotionally socialized. Dr. Brené Brown, research professor of social work at the University of Houston, has found that emotions are often perceived as liabilities and that people will engage in behaviors to numb rather than feel (2012). I argue that the desire to numb becomes commonsensical, that we think "of course I don't want to feel this pain and discomfort." But when our common sense tells us to suppress emotion, we are unable to fully confront Whiteness. As Kumashiro (2015) explained, "It would be important to address the political, social, *emotional*, reasons why oppression so often plays out invisibly and unchallenged in our lives" (pp. 27-28).

This dissertation contributes to understanding how Whiteness is taken up or manifests in myriad ways. Matias (2016) eloquently expressed:

> Given that we are all operating under the system of White supremacy–which can and does morph and adapt as needed–I acknowledge that other intersecting identities, shifting boundaries, and regional contexts complicate the workings of Whiteness. Thus, the antiracist project is to identify how (but not if) racism is manifesting–morphing and adapting–in any given context, both locally and globally." (p. 195)

I described four characteristics of Whiteness: dominance, White gaze, invisibility, and common sense. Dominance refers to the exertion of power or status. White gaze is the ways in which people see and understand the world. Invisibility explains how

Whiteness can be simultaneously pervasive yet unseen. Common sense is the narratives of White logic that perpetuate Whiteness. Though these four characteristics of Whiteness are distinct, their overlap cements the existence of White supremacy and White cultural hegemony. A dominant view—one rooted in Whiteness—allows for White gaze. The White gaze is the filter through which parts and persons in the world are seen or invisibilized. Common sense narratives explain the White workings of the world, and confronting those narratives confronts the dominant system of Whiteness itself. White cultural hegemony allows people racialized as White to move through the world with the privilege of not having to do the work of critique or bear the emotional burdens that people racialized as "of color" live with daily. It is from this vantage point that we launch into an examination of Whiteness in teacher education.

Whiteness in Teacher Education

To examine how Whiteness has been discussed thus far in teacher education literature, I have looked toward White teacher identity studies. "White identity, as definition, refers to the multiple, intersecting, and (often) privileged race-evasive ways of conjugating White identities in the present moment" (Jupp et al., 2016, p. 1154). Within White teacher identity studies, two "waves" of working with White teachers have emerged. These two waves are not mutually exclusive but have operated under different notions of purposes and possibilities of working with White teachers and teacher candidates on race and Whiteness.

First-Wave White Teacher Identity Studies

In a literature review on White teacher identity studies, Jupp et al. (2016) characterized first-wave White teacher identity studies as:

> research on White teacher identity that documented and critically emphasized White teachers' articulation of race-evasive identities. Race-evasive studies, although varying in subthemes, all served to describe, substantiate, and document White teachers' evasions, resistances, and denials of the saliency of race, White identities, White privileges, or Whiteness inherent in knowledge and social institutions. (p. 1159)

First-wave White teacher identity studies illustrated that race-evasiveness can happen even when White teachers seem to be addressing racism in conscious ways. For example, in a two-year study of 30 teachers participating in multicultural professional development, Sleeter (1992) found that "although most of the teachers had been insulated from perspectives and experiences of oppressed racial groups, they had constructed a fairly well-developed conception of the social order based on their experiences as White women and upwardly-mobile members of the working class" (p. 19). In other words, teachers in Sleeter's study seemed to appreciate what they learned about multiculturalism but "were adding that information into conceptions they already had about the workings of the social system, rather than reconstructing those conceptions" (1992, p. 19). In other words, while participants learned new knowledge about multiculturalism, they continued to apply a White gaze to synthesize the new knowledge with their current understanding of the world. The overarching schema participants used to view multiculturalism was still White cultural hegemony.

In another foundational article on race-evasiveness, McIntyre (2002) described a pedagogical tool she used to examine Whiteness with pre-service teachers that involved collage, reading texts about Whiteness, and dialogue. She found that three themes

typically emerged when examining Whiteness with pre-service teachers: "(1) resistance to whiteness as oppressive, (2) denial of personal responsibility, and (3) acknowledgment of white privilege" (McIntyre, 2002, p. 37). Similarly, in a qualitative study of students enrolled in a semester-long graduate seminar on education and culture at a primarily White university in the Midwest, Hytten and Warren (2003) found that "students worked to protect whiteness's dominance [through]: Appeals to Self, Appeals to Progress, Appeals to Authenticity, and Appeals to Extremes" (p. 70). The problem is that, "Taken to an extreme, any of these appeals represents a subtle form of resistance, where resistance is taken to mean ways of deflecting or distancing oneself from a productive interaction with systems of racial privilege" (Hytten & Warren, 2003, p. 88).

First-wave White teacher identity studies significantly contributed to teacher education's understanding of Whiteness in teacher development. These new understandings of White teacher identity made their way into foundations textbooks and program design (Darling-Hammond & Bransford, 2005). White ideologies continued to be maintained in the design of these textbooks and courses. For example, definitions of "diversity" continued to signal "not White." That discourse perpetuated the normalization of Whiteness and the deviance of being "of color." In essence, racial categorization stemming from approaches in multicultural education do not inherently critique, but rather reify, the social construct of race. Racial categorization is presented as normal and commonsensical and preparing new teachers became focused on learning to work with the black and brown "other," without a critique of the racial categories that are needed to maintain White cultural hegemony. According to Jupp et al. (2016), "The fact that first-wave studies had become received and institutionalized knowledge suggested the need

for further critique and refinement" (p. 1162). Further, first-wave White teacher identity studies were limited as they “produced representations of the race-evasive and privileged identities of White teachers with little attention to how these representations would then help or hinder future work with White teachers” (Jupp et al., 2016, p. 1176). For example, Lowenstein (2009) troubled the perception of White teachers as a monolithic group and suggested, instead, to position them as learners. These two complications, acceptance by the mainstream and limited attention to research findings informing work with White teachers, provided space for new approaches, a second-wave, of White teacher identity studies.

Second-Wave White Teacher Identity Studies

Second-wave White teacher identity studies (2004-2014) address the two core critiques of first-wave studies, that they had become mainstreamed in teacher development textbooks and program design and that they did not robustly attend to how implications could inform future work with White teachers. Second-wave White teacher identity studies have taken new directions, that are not necessarily represented in program design or foundations textbooks. Jupp et al. (2016) highlighted new directions in second-wave White teacher identity studies:

> New emphases in relation to race-evasive identities, careful attention to the nuances and complexities of White race-visible identities, detailed accounts of the actual pedagogies and curricula that form the complex contexts of White teachers’ identities—these are pursued in the second wave of White teacher identity studies exactly because they are necessary for understanding and intervening more powerfully in the education of White teachers. (p. 1176)

In an example of the institutionalization of White teacher identity studies, Lowenstein (2009) conducted a literature review of multicultural education focusing on three categories: teachers' multicultural competence, the knowledge base for multicultural education, and conceptions of White preservice teachers as learners. Lowenstein uncovered "The potential issue that emerged from this review concerns homogenized and deficit views of White preservice teachers" (p. 164). Lowenstein argued that first-wave White teacher identity studies "group all White preservice teachers as deficient or empty containers when it comes to learning about issues of diversity" (2009, pp. 164-165). She calls for second-wave White teacher identity studies to conceptualize students "as active learners who bring resources to their learning" (Lowenstein, 2009, p. 181).

Second, second-wave White teacher identity studies attend to the ways in which findings can cycle back into White teacher development. "A crucial contribution of second-wave studies, then, is that its representations of White teacher identity have been fashioned in a way that already anticipate their consequences for future work with White preservice and professional teachers" (Jupp et al., 2016, p. 1176). Lensmire (2014) conducted an interview study of race and Whiteness with 22 participants from a rural community in the Midwest of the US. In addition to Lensmire's findings supporting the first point about second-wave White teacher identity studies addressing complexities of White teacher identity (that "White" is not a monolithic racial identity), he called for the development of pedagogies that take up a more nuanced understanding of Whiteness:

> We need more research and writing that acknowledges divides within White communities, that studies the effects of these divides on the talk, thinking, and

feeling of White people, and that explores the challenges (as well as possibilities) that these conflicts among White people create for antiracist pedagogies. (p. 27)

Lensmire's call for different sorts of research seems to be echoed in Mueller's (2017) qualitative analysis of 105 family wealth analyses produced by White undergraduates researching racial inequality and the wealth gap. Her findings directly critique the notion of White ignorance and colorblindness. She identified what she calls four White epistemic maneuvers that White participants used "to bypass racial awareness and justify ongoing domination…(1) evading; (2) willfully reasoning colorblindness; (3) tautologically reasoning ignorance; and (4) mystifying practical solutions" (Mueller, 2017, p. 225).

First-wave White teacher identity studies made important contributions to identifying the ways in which White teachers engage in race-evasiveness. Second-wave White teacher identity studies have moved into even more nuanced exploration of White teacher identity and attended to how the work can cycle into White teacher development. The next section examines ways in which Whiteness is currently addressed in teacher education programs, at the micro, meso, and macro levels.

How Is Whiteness Addressed in Teacher Education Programs?

Educational researchers have articulated the need to focus on how micro, meso, and macro elements of a social context are present at all times, during every interaction. First, I discuss how the micro, meso, and macro layers interplay with one another. Then, I explore how Whiteness has been addressed at the micro, meso, and macro levels in teacher preparation.

The Simultaneous Presence of Micro and Macro

Warriner (2012) has contributed to an examination of the "complicated relationship" between the macro and micro discourses and found that "ideologies of language are not just 'widely circulating' and 'influential'; they are performed interactionally within local contexts—or enacted and transformed in and through everyday practice" (p. 187). Warriner (2012) studied the "ideologies of language and language learning in relation to the lived experiences of refugee women enrolled in an English as a second language (ESL) program" (pp. 177-178) by using ethnopoetics to analyze interviews:

> By focusing on parallelism, repetition, and the emergence of social positioning, I have shown that patterns of indexical cues across particular segments of language use (Hymes 1981; Wortham 2003) have effects that are simultaneously local and global, situated and ideological, micro, and macro. (pp. 185-186)

In order to understand the micro, we also must have an understanding of the macro. Arguing for the use of discourse analysis, Wortham (2012) explained that "the meaning of any sign cannot be understood without attending to more widely circulating, often institutionally anchored models of the social world" (p. 129).

Addressing Whiteness in teacher education programs requires simultaneous attention to three nested layers: micro (individual), meso (institutional), macro (societal). Though these three layers are interconnected, I first explore them as distinct entities. Then, I illustrate their interconnectivity with an example in teacher education.

The Micro Level (Individual)

At the individual or micro level, Whiteness has been addressed largely via White teacher identity work. Jupp et al. (2016) described that research on White teacher identity

"seeks to prepare and conscientize a predominantly White preservice and professional teaching force for teaching and learning across cultural differences in public schools" (p. 1151). Mason (2016a) conducted a critical ethnography of an elite elementary school in a suburban Midwestern community with a teacher attempting to *do* culturally responsive pedagogy. Her analysis focused on, Dalmar, the only Somali-American student in the school because his experiences were "emblematic of the ways that the U.S. educational system reproduces racism" (Mason, 2016a, p. 211). Mason explained, "Seeing ourselves racially is a precursor to understanding how we do and can navigate in racialized situations" (2016a, p. 213).

A challenge faced by teacher development is that an examination of one's identity takes time; it is "intensive work...the process of becoming a culturally relevant educator is ongoing, recursive, and deeply personal" (Mason, 2016a, p. 211). This can be perceived as a challenge for teacher preparation programs having an abundance to address in an already-too-short time period. However, the challenge could also be a function of the absence of a robust system for addressing race at the individual level in teacher development. For identity work to happen in meaningful, transformational ways, it must be supported throughout a teacher preparation program (and, for practicing teachers, in a long-term plan of professional development). In McIntyre's (1997) qualitative participatory action research study of White middle- and upper-middle-class female pre-service teachers, she found that participants:

> constructed a set of ideas, images, and strategies for teaching that raise fundamental questions about the discourse of race in education. These constructions are illusory, limited, full of possibilities and pitfalls. They reveal the

> complexities of addressing race issues in our schools and within ourselves as White teachers. (p. 132)

Addressing Whiteness at the micro level in teacher development focuses largely on identity work. It is important to connect the micro to how it unfolds in an institutional context. As Mason (2016b) explained "when White people in the United States are trying to become racially conscious, they need to be able to access new rhetorical structures to do so (Trainor, 2005), and that teacher educators can help to build these structures through coursework (e.g., Milner, 2007)" (p. 1047).

The next section examines the meso level, and how Whiteness has been addressed within teacher preparation programs.

The Meso Level (Institutional)

Teacher education programs have taken a variety of approaches to addressing Whiteness at the meso level, teacher preparation programs. Whiteness in teacher development is sometimes framed as addressing the "cultural gap" or "demographic divide" between White teachers and students of color. Sleeter (2001) examined 80 studies for the effects of pre-service teacher education strategies. Sleeter identified that, at the meso level,

> Preservice programs take two rather different lines of action to address the cultural gap between teachers and children in the school: (a) bring into the teaching profession more teachers who are from culturally diverse communities and (b) try to develop the attitudes and multicultural knowledge base of predominantly White cohorts of preservice students. (p. 96)

Within the two broad approaches Sleeter (2001) outlined, three core strategies emerged: recruitment, community-based immersion experiences, and "multicultural education" coursework. Additionally, context-driven teacher preparation programs and, more recently, urban teacher residency programs have emerged as strategies. More often than not, teacher preparation programs enlist a combination of these approaches, rather than a single strategy. The following section describes how the institutions of teacher development have addressed Whiteness at the meso level through recruitment, community-based immersion experiences, "multicultural education" coursework, and context-driven teacher preparation programs including urban teacher residencies.

Recruitment. The first strategy is recruitment and has been taken up in two distinct ways. The first way is recruiting more prospective teachers of color and the second is recruiting prospective teachers who are already primed with "experiences, knowledge, and dispositions that will enable them to teach well in culturally diverse urban schools" (Sleeter, 2001, p. 96). This includes not only teacher candidates but "excellent teachers of minoritized students as teacher educators – things teacher education generally does to only a limited extent" (Sleeter, 2016, p. 1065).

Community-based immersion experiences. In community-based cross-cultural immersion programs, teacher candidates "actually live in communities that are culturally different from their own while they are learning to teach" (Sleeter, 2001, p. 96). In these community-based immersion experiences, pre-service teachers "have to grapple with being in the minority, do not necessarily know how to act, and are temporarily unable to retreat to the comfort of a culturally familiar setting" (Sleeter, 2001, p. 97).

"Multicultural education" coursework. Multicultural education coursework includes courses that focus on teaching in urban schools, working with language-minoritized youth, or other coursework often cued by the terms "diversity," "multicultural," "exceptionality," and "human relations." Gorski (2009) analyzed syllabi for multicultural teacher education courses and found:

> only about a quarter of them—26.7%—appeared designed to prepare teachers in ways consistent with the defining principles of multicultural education...most of the syllabi failed to frame multicultural education as a political movement concerned with social justice, as an approach for comprehensive reform, as a critical analysis of power and privilege, or as a process for eliminating educational inequities. (p. 316)

Context-driven teacher preparation programs. For nearly a century, teacher preparation programs in the United States have called attention to the importance of attending to context in the development of new professionals in the field of education (Feiman-Nemser, Tamir, & Hammerness, 2014). But the notion of "context" has been conceptualized differently across educational researchers and teacher educators and, I argue, oftentimes focuses on the more local and immediate at the expense of the broader, socio-historical contextual factors. Further, focusing closely on nuances of a local context risks "othering" communities rather than examining the complex social, historical, and political interconnections communities have to one another. For example, Feiman-Nemser et al. (2014) "[explore] and [illustrate] the ways in which three context-specific programs prepare teachers for particular school contexts, the extent to which schools support teachers in developing their practice, and how teachers negotiate the challenges

in their work" (p. 4). Contextual considerations included pre-service teachers addressing religion in curriculum design (for parochial schools), becoming familiar with the local community, and understanding state and federal policy. I characterize this focus as more local and immediate because it does not clearly or explicitly name whether or how long-standing historical injustices are considered in understanding the current context. This aligns with what other researchers have found. For example, Vaught and Castagno (2008) analyzed data from two separate ethnographic studies of urban school districts, one on the West Coast and one in the Rocky Mountains. They interviewed teachers and administrators across the two school districts to analyze how educators experienced professional development on diversity:

> Without acknowledgement of the collective White structure of school districts as institutions, individual teachers are singled out as having personal difficulties when in fact their difficulties are drawn from and reflect (and reproduce) the structural nature of White property. Further, the relegation of students of color to cultural groups both denies their individuality (a quality revered under the system of propertied rights) and reduces their collective identity to a simplistic, unified whole, thus setting up individual White teachers in opposition to large groups of reductively racialized students. (p. 104)

Since 2008, there seems to be an absence of urgency for each (White) teacher candidate and (White) teacher educator to embody a critical stance as they engage in the work of teaching and learning. In other words, it is unclear whether a critical examination of self and the broader context in which the self has been socialized is part of "context" in these teacher preparation programs.

Urban teacher residency programs. One particular type of context-driven teacher preparation, that has garnered much attention, illustrates the need for long-standing contextual critique as manifest in even the subtlest ways—urban teacher residencies. In context-driven teacher preparation broadly and urban teacher residencies specifically, Hammerness, Williamson, and Kosnick (2016) argue it is critical that teacher educators be "especially clear about the specific features of the settings that matter for teaching" (p. 1165). But how can a largely White institution, composed of largely White teacher educators, be sure to name the specific features of the settings in a way that pushes back against the wiring of White supremacy that courses through all of us? How can the required depth of critique be achieved, if not as the very foundation on which a teacher preparation program exists, so that it does not become a multicultural/diversity/equity add on, isolated from other coursework and clinical experiences (Case & Hemmings, 2005; Gorski, Davis, & Reiter, 2012; Jupp et al., 2016; Menken & Antunez, 2001)? While urban teacher residency programs offer many affordances in new teacher preparation, they continue to experience difficulties "helping new teachers develop thorough understandings of the context. [Further,] the historic divide between the coursework and fieldwork settings continues to remain a challenge—even for programs that strive to work locally, within a particular school district" (p. 1162).

These two difficulties facing urban teacher residencies can be examined through the perspective that context must include a broad socio-historical and socio-political examination of how the unchecked self manifests long-standing settler-colonial ways of knowing and being. Related to the first difficulty facing urban teacher residencies, it is possible that the conceptualization of context is not getting to the root cause of the issue,

the long-standing history of White supremacy and myriad ways it infests an individual's thoughts and actions. Second, the perception of a disconnect between university coursework and clinical experiences is not all that surprising considering the rate at which P-12 schools are becoming increasingly racially and linguistically diverse while the teaching force continues to be largely White and female (Hill-Jackson & Lewis, 2007; Nieto, 2000) and dialogue about race and racism are oftentimes avoided in teacher preparation and in-service teacher development (Morita-Mullaney, 2018). Teacher candidates find themselves at the center of this tension as they navigate P-12 spaces of increasing racial and linguistic diversity and teacher education programs with an overwhelming and under-explored presence of Whiteness (Sleeter, 2001).

Williamson, Apedoe, and Thomas (2016) analyzed qualitative data from a study of the San Francisco Teacher Residency Program. They sought to trouble and expand the notion of what constitutes an urban district by examining how different urban teacher residency programs approach teacher preparation in ways that are unique to those specific contexts. They describe the promise of urban residency programs in the following way:

> The residency model grounds teacher education in clinical apprenticeships to leverage the power of learning from experience in particular settings. Novices are immersed in urban schools so that they can fully participate in the practices of those contexts and become experts in the norms and policies that shape them. It also allows them to learn with and from the communities they will serve. (p. 1175)

On the surface, urban teacher residency programs seem promising for addressing the demographic divide between teachers and students. However, it is not clear how the

voices of youth, families, and communities of color have contributed to the design of urban teacher residency programs, specifically how the "context" is understood and framed. Further, it is important to ensure language-minoritized youth are enrolled in classes hosting teacher candidates. "Urban" could be a signal for greater language contact but it is not always clearly defined as such.

I hope to trouble the conceptualization of context-driven approaches teacher preparation that do not explicitly attend to the ways in which the complex raciolinguistic histories of this nation manifest in day-to-day actions of each individual as they position themselves and are positioned as having more or less power depending on their race and language. The quotation above from Williamson et al. (2016) is an example of White settler-colonial history manifest in context-driven teacher preparation program design. Teacher candidates are positioned as apprentices and novices working toward becoming experts. Though, I certainly agree that candidates enter a program to achieve certain abilities and accumulate certain experiences to enter the profession, I argue that a hyper focus on what pre-service teachers do not know is a deficit perspective and marginalizes candidates who are knowledgeable about race and language. I align with researchers such as Lowenstein (2009) who describe the deficit views of White teacher candidates inherent in many teacher preparation programs that "group all White preservice teachers as deficient or empty containers when it comes to learning about issues of diversity" (pp. 164-165). I argue that the broad and long-standing historical context of the United States, in which only some histories become common knowledge while others are stifled and being critical is seen as an optional framework, severely limits the potential of (context-driven) teacher preparation programs. One symptom of this framework in teacher

development is the suppression and homogenization of White teacher candidate voices, lived experiences, and potential expertise about race and language, among other topics of discrimination and social justice (Jupp et al., 2016). I argue that it is this dual-existence of 1) characterizing context with a hyper-focus on the micro at the expense of the macro and 2) positioning White candidates as unexamined racists contributed to the struggles in teacher preparation and the maintenance of inequities in public education.

The ways in which context has been conceptualized in spaces like this have sometimes excluded deep examination of the broader, long-standing socio-political and socio-historical considerations of the United States. One way this is evident is through the struggles still experienced by teacher educators in preparing new teachers to work across school spaces (contexts) and a profession that is experiencing unprecedented rates of attrition (Ingersoll, 2012). Though focusing on the local context is very important, it will not be successful without a deep examination of the macro context in which the local has been cultivated.

The Macro Level (Societal)

Addressing Whiteness in teacher development at the macro level means addressing the broader social histories in which institutions and individuals are contextualized. The macro does not replace the micro or meso but envelops it. As Sleeter (2016) explained:

> Programmatically, I believe that teacher education needs to shift its center of gravity from concentrating mainly on preparing candidates who come to programs as they operate now, and toward collaboration with communities of color to rework teacher education itself. Programs should become far more selective in

> admitting White teacher candidates, and to the extent possible, educate those who are admitted in racially diverse rather than predominantly White cohorts. (p. 1067)

Sleeter (2016) echoes my concern about the limitation of urban teacher residency programs that have been designed without the voices of youth, families, and communities of color they supposedly represent.

A key question to consider related to the macro level is precisely what it means to "address" Whiteness when it is the fabric of society. Does "address" mean building knowledge? Does "address" mean establishing commitment to disrupting oppressive structures? Does "address" mean embodiment of anti-racist approaches or enactment of systemic interruption? Mason (2016b) articulated:

> This approach recognizes the complexity of sociocultural contexts where individual, institutional, and systemic forces are at play, and it allows for our individual identities to encompass the same complexity, as we both learn about and enact our lives in interaction with others (Asher, 2007; Jupp & Slattery, 2010; Lensmire, 2010, 2014; Perry & Shotwell, 2009; Seidl & Hancock, 2011; Zigsheim & Goltz, 2012). (p. 1047)

It seems that to address Whiteness, teacher preparation will need to attend to the micro, meso, and macro levels of Whiteness at all times.

The next section examines how the macro, meso, and micro levels interact or are nested in teacher development. The key might be to work toward more explicit examination of how all three are always at play in interactions and pedagogical choices made by teacher educators and teacher candidates alike.

An Example of Nested Layers in Teacher Education: Micro, Meso, Macro

Micro, meso, and macro layers intersect in interactions and pedagogical choices teachers make. One example of this is from Milner and Laughter (2015) who articulated a position that curriculum can be viewed as both practice (individual) and policy (meso/macro). On the one hand, curriculum can be understood as a choice an individual teacher educator makes about the content they will teach and the materials they will use to teach said content. On the other hand, whatever is absent from a teacher educator's curriculum is perceived as unimportant. Taken together, what is present and what is absent from a teacher educator's curriculum, combine to project messaging about what is important and what is unimportant. Milner and Laughter conclude:

> Thus, information and knowledge that are not available for teacher learning, access, opportunity, and exposure are also a form of the curriculum. Teachers are learning something based on the absence of the material. What teachers do not experience (regarding race and poverty, for instance) become messages, information, and data-points for them and they learn based on the absence. For example, if teachers are not taught to question or to critically examine power structures like race and poverty, the teachers are still learning something—possibly that it may not be essential for them to critique power structures in the world in order to change them. (p. 350)

This section examined current practices in teacher development that address Whiteness at the micro, meso, and macro levels. Work at the micro level largely involves teacher identity development. The meso includes institutional practices of teacher development largely focusing on recruitment, coursework, and community-based

immersion experiences. Macro is the broader socio-historical and socio-political context in which institutions and individuals are located. Though I framed these as three distinct layers, they are also nested; and, in any one moment in time, all three are present. As Filippini (2017) described, "The individual is a 'centre of interaction' between individuality, that is, the specific characteristics of each human being, and the outside world, that is, the individual's relations with [their] peers and with society as a whole" (p. 25).

Liston and Zeichner (1996) summarized the need to address the intersections of micro, meso, and macro:

> What goes on inside schools is greatly influenced by what occurs outside of schools. The students who attend and the teachers and administrators who work within those walls bring into the school building all sorts of cultural assumptions, social influences, and contextual dynamics...Future teachers cannot, on their own, solve the many societal issues confronting the schools, but they should certainly know what those issues are, have a sense of their own beliefs about those issues, and understand the many ways in which those issues will come alive within their school's walls. (pp. x-xi)

The next section looks toward emerging possibilities in addressing Whiteness in teacher development.

What Are the Teacher Development Practices that We Might Use to Address Whiteness in Teacher Education?

The previous section examined the construct of Whiteness and how it is addressed in teacher development at the micro, meso, and macro levels. In this section, I embark on

a moral imagining (Walton, 2017) of possibilities to address Whiteness that acknowledge and respond to its pervasiveness and complexity. Building on notions of Whiteness in teacher development in the previous section, I look toward two newer pathways: (1) Mason's (2016b) notion of complicated conversations and (2) equity-oriented dispositions in teacher development. Finally, I present a conceptualization of Whiteness as an addiction, one that we have become addicted to and dependent on and, thus, lay the foundation for examining ways we might "recover" from Whiteness by drawing on principles and practices of spirituality-based recovery.

Complicated Conversations

The term "complicated conversations" stems from Mason (2016b) who examined "how White preservice teachers grow as racially conscious beings in the process of teacher education" (p. 1047). Mason describes:

> … one portrait of what can happen when the teacher education process is viewed as a process of both being and becoming, particularly in the context of relationships between teacher educator and teacher candidate. I frame these relationships as complicated conversations, by which I mean, conversation in which interlocutors are speaking not only among themselves but to those not present, not only to historical figures and unnamed peoples and places they may be studying, but to politicians and parents dead and alive, not to mention to the selves they have been, are in the process of becoming, and someday may become (Pinar, 2011, p. 43). In the context of teacher education, a complicated conversation involves so many selves (past, present, and future), as well as so many others (I believe the others to include human others as well as institutions

> and systems that may be difficult to identify/identify with) that it can be an overwhelming process. It takes time. (2016, p. 1047)

Drawing on Mason, I conceptualize complicated conversations as fundamentally rejecting the notion of a single solution and, rather, intentionally opening oneself to the myriad lenses and lived experiences that result in an infinite variety of sense-making across persons and groups of persons. In other words, the conversations are complicated because people and history is more complicated than we are taught to believe under the frame of Whiteness. In this sense, complicated conversations require frames for understanding in them, explicit and systematically-designed spaces to engage in them, ongoing dialogue with and about self and others, and opportunities and the expectation to try new ways of being and thinking in the world. This dissertation is not an examination of K-12 approaches to antiracist teacher education. There are many programs and approaches used by schools that deserve careful analysis such as Glenn Singleton's oft referred to as "courageous conversations" (Singleton, 2015). The next section points to ways attending to the construct dispositions might offer possibilities for addressing Whiteness in teacher preparation.

Dispositions

This section describes what the construct of dispositions is in teacher development, why it matters in relation to addressing Whiteness, and highlights one approach conceived at the University of Minnesota, Twin Cities.

What is the construct "dispositions" in teacher development? Since gaining attention in teacher education in the mid-1980s (Katz & Raths, 1985), the term dispositions has been defined and characterized in multiple ways and, according to scholars (Damon,

2007; Rose, 2013), the field of teacher education still awaits a common definition. One definition of dispositions comes from the University of Minnesota, Twin Cities:

> When we think about what teachers need to know and be able to do, it lends itself to thinking about the head and the hands of teaching: content knowledge (head) and pedagogical skills (hands). Dispositions fleshes out this body by adding the heart and embodiment of teaching in relationship to others. Viewed this way, dispositions are the more intangible aspects of teaching – sometimes referred to as the "moral dimension" of teaching. To be a successful teacher, you must be knowledgeable about content and pedagogy, skillful in how you translate knowledge and facilitate learning for your students, and committed to forging relationships and building a classroom community so that all students learn at the edges of their abilities. The commitments you make as a classroom teacher are evident in the pedagogical choices you make, the curriculum you write, your interactions with students, teachers, colleagues, families, and community members, and in the ways you carry yourself as an educator. We call these dispositions for teaching. (MnEDS Research Group, n.d.a)

Despite the fact that dispositions "have failed to garner the same type of gravitas in the field" (Hill-Jackson & Lewis, 2010, p. 61), institutions of higher education have incorporated the construct into their teacher preparation programs. A content analysis of definitions and descriptions from researchers and education organizations revealed that dispositions for teaching and learning: reflect an educator's values, attitudes and beliefs [Council for the Accreditation of Educator Preparation (CAEP), 2013, p. 12; National Council for Accreditation of Teacher Education (NCATE), 2008, p. 89]; are bound by the

education context [Council of Chief State School Officers (CCSSO), 2011]; broadly involve professionalism (Fischetti, Imig, Ndoye, & Smith, 2010); highlight a moral responsibility of educators (Burant, Chubbuck, & Whipp, 2007; Hansen, 2001); situate educators as agents working toward social justice (Salazar, Lowenstein & Brill, 2010); have been elusive and therefore understood through metaphoric language (Hare, 2007); and can be coached and developed (Schussler, Stooksberry, & Bercaw, 2010).

Why do dispositions matter in relation to addressing Whiteness? Dispositions are essential to addressing Whiteness in teacher education for three reasons: (1) a teacher's role in the development of students as persons in society, (2) a teacher's role in student achievement, and (3) new teacher attrition. First, teaching is more than merely imparting knowledge to others. Teachers inform the development of their students as individuals, and as persons in a society. This development is informed by a teacher's own dispositions, not just their content knowledge and pedagogical skill. As Hansen (2001) described, "teaching entails a moral, not just an academic, relation between teacher and student. That relation surfaces in how teachers treat both subject matter and students" (p. 10). Diez (2007) articulated, "If schools are going to be able to meet the needs of 21st century learners with diverse backgrounds and needs, teacher education must move beyond the mandate of dispositions, reconceptualizing the role of the professional as a moral agent working collaboratively for the common good" (p. 395).

Another way this has been discussed is that schools are sites of cultural production and reproduction (James, 2011). Because teachers inform the development of students as citizens, teacher educators must identify the types of dispositions necessary to meet the socio-cultural needs of 'school'. With an increasingly diverse student body in

this country (Nieto, 2000), Paris (2012) called for a shift toward culturally sustaining pedagogy, or, teachers who embody dispositions that support the maintenance of multilingualism and multiculturalism. Erickson (1987) described the potential of schools as "one of the arenas in which people can work to change the existing distributions of power and knowledge in our society" (p. 352). These changes are the results of choices teachers make to either resist or "to cooperate with the reigning ideological definitions of what minority students are, what curriculum is, what good teaching is" (p. 353). A teacher's choices are grounded in a teacher's dispositions; thus, dispositions are key to challenging hegemonic practices and preparing teachers for their role in the development of students as persons in a society.

Second, teacher dispositions relate to student achievement (Ladson-Billings, 1995). It could be said that a student's achievement is part of their development as a person, especially if achievement in school has implications for identity formation and social mobility later in life (Archer-Banks & Behar-Horenstein, 2011). In her study of racism and racialization centered on the experiences of a Somali-American child, Mason (2016a) explained "the politics and problematics of racialization need to occupy a more central position in our understanding of patterns in school 'achievement'" (p. 216). Educator perceptions of and decisions about student achievement and behavior/discipline are made through lenses of race and language.

In her ethnographic study of 'exemplary teachers' in a predominantly African American school, Ladson-Billings (1995) identified teacher factors connected to student achievement (student achievement was defined, in part, by higher-than-expected performance on standardized tests). These factors were primarily dispositional, grounded

in teacher beliefs and perceptions. As described earlier, the beliefs and perceptions were enacted in curricular and instructional decisions indicating the interconnectedness of dispositions, content knowledge, and pedagogical skill. In another study (Ogbu, 1999), participants reported greater "learning problems at school" (p. 168) when teachers did not value home languages and dialects and failed to incorporate them into the classroom. Moll, Amanti, Neff, and González (2005) found Latino student- and family- engagement improved when teachers valued the variety of funds of knowledge they held, and incorporated them directly and explicitly into teaching and learning activities. Drawing from their research with hundreds of White pre-service teachers during semester-long qualitative studies of participant experiences with multicultural education, Hill-Jackson and Lewis (2010) assured "the field of education has amassed enough research to substantiate that teachers' dispositions matter in relation to the achievement and performance of diverse learners" (p. 80).

The third reason dispositions are critical in teacher preparation relates to increasing rates of new teacher attrition (Ingersoll, 2012). If teachers are underprepared for the dispositional aspects of teaching, they are not being fully prepared for the demands of practice (Peterson, 2007), particularly for teaching in urban contexts. Add the fact that the teaching force in the U.S. has become increasingly White, middle-class, and female while the student body has become increasingly diverse (Hill-Jackson & Lewis, 2007; Laine, Bauer, Johnson, Kroeger, Troup, & Meyer, 2010; Nieto, 2000), and it becomes clearer why teacher education must prepare new (White) teachers for working with students and families from a variety of backgrounds. Under-preparing new teachers for the dispositional expectations of the profession, such as working with students from a

variety of backgrounds, might lead to higher rates of teacher attrition because new teachers do not have a robust framework for understanding and addressing the challenges they face. Specifically, White teachers must be able to trouble their own racial identity, interrogate racial categorization—namely, who it benefits, and examine their contribution to White cultural hegemony.

An example from the University of Minnesota, Twin Cities. Faculty, staff, and graduate students at the University of Minnesota, Twin Cities, developed the Minnesota Educator Dispositions System (MnEDS™) (MnEDS Research Group, 2017-2018a). The conceptual framework for the MnEDS™' approach to cultivating dispositions centers on three distinct areas: distributed knowledge, an equity-orientation, and formative development.

> First, the MnEDS™ team described distributed knowledge this way:
>
> During a teacher licensure program, all teacher candidates are assessed on knowledge, skills, and dispositions. Supervisors, methods instructors, common content instructors, and cooperating teachers all serve as dispositional coaches and the MnEDS™ system is intended to facilitate coaching and communication across all these stakeholders. (MnEDS Research Group, n.d.b)

By engaging multiple voices in the development of candidate dispositions, teacher educators at the University of Minnesota have the opportunity to more fully recognize the complexity of a teacher candidate's "being and becoming" (Mason, 2016b, p. 1047), a requirement for addressing Whiteness in teacher development.

Second, the MnEDS™ team articulated a stance that dispositions can be cultivated and developed "because dispositions are often rooted in lived experiences,

historical and cultural knowledge, and relationships with others" (MnEDS Research Group, 2017-2018b, p. 1). Therefore, providing new experiences, knowledge, and relationships might result in developing new ways of being in this world. In this dynamic way of conceiving dispositions in teacher development, nuances of Whiteness might be recognized that otherwise are not addressed, because they are conceived as static or unmalleable, and altogether abandoned by teacher educators.

Third, the MnEDS™ approach to cultivating dispositions puts equity front and center. "The MnEDS™ disposition framework grounds equity as a core element in successful teaching, recognizing its heightened importance in schools whose teacher population does not mirror the racial, socioeconomic, linguistic, and ethnic diversity of their students" (MnEDS Research Group, 2017-2018b, p. 4). From the three-pronged conceptual framework, the MnEDS™ team identified eight dispositional strands: assets, role of self, communication and collaboration, critical care, intentional professional choices, navigation: flexibility and adaptability, imagination and innovation, and advocacy (Appendix A).

The MnEDS™ approach to dispositions might be a promising way to address Whiteness in teacher development. First, the dialogic nature of their framework, involving multiple teacher educators and the teacher candidate's voice, allows many individuals to engage in "complicated conversations" (Mason, 2016b) about racism, racialization and, ultimately, Whiteness. Second, the equity-orientation of the eight dispositions strands brings language and framing so that teacher candidates and teacher educators alike may begin entering complicated conversations that specifically highlight manifestations of Whiteness at micro, meso, and macro levels. Third, their stance that

dispositions can be developed allows educators to continue becoming, recognizes their humanity, immediately at the onset of matriculating in a teacher preparation program.

The MnEDS™ approach to cultivating dispositions and Mason's (2016b) notion of complicated conversation suggest possibilities for attending to the overwhelming presence of Whiteness in teacher education (Sleeter, 2001).

In the following section I offer a metaphor for addiction, conceptualizing Whiteness as a social illness for which there is no cure per se, but that recovery might be possible through engaging in practices rooted in spirituality.

Toward a Theory of Whiteness as an Addiction: Addressing Dependency on Whiteness with Spirituality-Based Principles of Recovery

This section offers a metaphor for Whiteness as an addiction. To examine the metaphor deeply, I have divided this discussion into three sections. The first section examines what is meant by Whiteness being an "addiction." The second section describes what recovery is and is not. The third section identifies the spiritual principles inherent in the metaphor that directly confront Whiteness.

An addiction to Whiteness. Matias (2016) described, "We cannot even begin to address symptoms, such as the racial achievement gap, if we do not address the underlying disease of racism and Whiteness" (p. 194). An addiction to Whiteness means two distinct things. First, left to our own devices, everyone in a White supremacist system is utterly defenseless against the addiction to Whiteness. When I say that "everyone" is affected I mean that Whiteness touches all people, those labeled White *and* those labeled of color. When I say that when left to our own devices we are utterly defenseless against the addiction to Whiteness, I simply mean that a sick mind cannot

heal a sick mind. If our minds and bodies have been sickened by Whiteness, then there is no conceivable way that those same minds and bodies can be trusted; they are hosts of the contagion. By mere virtue of having been socialized in a White supremacist system, we have been entrenched in White-centered ways of thinking and being; our minds and bodies have been violated by Whiteness.

Toward recovery, not a cure. If our society is addicted to Whiteness, then seeking a cure for it might be futile. Instead, actively working to *recover* from Whiteness might be the solution. To recover would mean to fearlessly and fully surrender what we think we know about self and society, to forfeit the ways of thinking and being that are rooted in White supremacy.

First, we must recognize that what we think we know, in both our minds and bodies, has been tainted by Whiteness. Because we have all participated in a broad-level socialization that positions certain characteristics as the norm or the ideal: White, middle-class, heterosexual, male-centric, able-bodied, Christian, English-speaking, and so on. As Liston and Zeichner (1996) summarized, "Our society is class-based, racially divided, and essentially masculinist in its orientation. Greed and consumerism are at its core. The accumulation of wealth and status are its motivating forces" (p. 85). An important aspect of the addiction metaphor is that an addicted person has a two-fold illness: mind and body. Not only have we come to know, in our minds and intellect, what reality is, but we have also come to know it in our physical bodies. Our bodies experience the environments we have lived in and, therefore, to learn a new reality—one that confronts White cultural hegemony—will require both intellectual knowing and a physical knowing. The mind-body connection also helps underscore the pervasiveness of

Whiteness. It is because of this pervasiveness that we must open ourselves up for a full surrender.

Second, a full surrender of mind and body requires us to be willing to be wrong about everything we think we know. Without a full surrender, the reflex we will experience is to hold on with white knuckles to the idea or feeling we have about race and Whiteness. In White teacher identity studies, this has manifested in somewhat predictable ways: race-evasiveness, denial, resistance. We must surrender to be able to recognize those responses as manifestations of Whiteness. It is also helpful to imagine Whiteness as a living disease, a parasite. When our minds and bodies revolt in racially-focused conversations and situations, it is the parasite trying to keep its hold on us; it wants to survive. Therefore, the only solution is a full surrender, rooted in spirituality.

A spiritual surrender is required because we are surrendering our ways of thinking and being for something that is unseen. This forces us to exist differently than we have been socialized to do in U.S. society. Instead of "following our gut" and "being independent," we must take up spiritual practices that offer an other-centric and service-minded existence.

White supremacist ideologies have deep roots in our minds and bodies. To fully recover would mean to actively engage in ongoing work to confront Whiteness in all its manifestations. We may be unable to fully recognize the ways in which we take up Whiteness in our lives; it has become the fabric into which our lived experiences have been woven. Therefore, there is a need to draw from principles of spirituality as we consider recovering from Whiteness.

Spiritual principles that confront Whiteness. Four key spiritual principles directly confront the essence of White supremacy and provide the power needed to disentangle ourselves from Whiteness—White ways of thinking, doing, and being.

Other-centeredness. The first key spiritual principle is other-centered. Whiteness is hyper-focused on self or ego, for example, being independent, climbing the socioeconomic ladder, rugged individualism. Other-centered means reducing the hyper-focus on self to its proper place, viewing self as fundamentally equal to all others. Recovery, therefore, is a process of ego-reduction.

Service. The second spiritual principle that confronts White supremacy is service. This means that the core purpose of recovery is not for self-healing, though, self-healing is important and can result; the purpose is to contribute to the recovery of those who still suffer from the addiction to Whiteness. The principle of service is action-oriented. This means that recovery requires embodiment of a recovered state of being.

Cultivating and expanding a spiritual experience. The third spiritual principle is that in order to maintain one's recovery, it will be utterly dependent on cultivating and expanding a spiritual experience. The essence of this principle is that the ways we engage in the world that are other-centered and service-oriented need to *grow*. We may not rest on our laurels or we will relapse. In other words, the work of recovery is never done; it is lifelong. If we are not actively working to recover—to expand our spiritual experience—then we are actively in our disease.

Critical Faith. The fourth spiritual principle is critical faith—to trust in something that may be unseen, unfamiliar, and illogical but with a commitment to investigate one's conclusions. This can be particularly difficult for a species that is characterized as

"thinking beings." Are we not supposed to rely on the power of our minds to reason, to sort, to make logical conclusions? Faith means we must wholeheartedly trust that White supremacy is the centuries-old structure of power and privilege on which our understanding of logic and reason has been developed. Put in other words, faith might be an antidote to the notion of contemporary colorblindness. Mueller (2017) explained:

> The lens of racial ideology as process also clarifies important continuities across eras usually marked as dissimilar. Contemporary colorblindness is not about *not* seeing race any more than inventing mythological race was about seeing "real" racial difference (Mills, 1997). Rather, colorblindness is about culturally sustaining an ignorance useful for cloaking and reproducing the contemporary structural mechanics of a White supremacy that is now centuries old (Moore, 2014). In this sense, contemporary Whites are not so different from everyday Whites in former eras. As previous generations who performed everyday racism while maintaining their personal and corporate morality, Whites today utilize ways of knowing that mystify the racial mechanisms of their era, in a society perpetually organized around preserving White power and privilege. Indeed, this instability and evolution in everyday practices and discourse at the surface level stabilizes the deep structures of historical White supremacy (Sewell, 2009). (p. 234)

Getting to the root of the problem. Some readers may experience the metaphor of Whiteness as an addiction as radical. I warmly embrace that characterization because the etymology of the word radical means "of, or relating to the root" (Merriam-Webster,

2018). By using this metaphor, I propose addressing the root of the problem rather than continuing to address the symptoms. As Matias (2016) articulated:

> The typical educational response is to minimize or overlook the pain felt by urban students of color by conjuring up educational remedies without ever naming racism or Whiteness itself. hooks (1994) reminds us that we must "name our pain" in order to articulate the liberatory praxis necessary for healing. Thus, it behooves teacher education–specifically in *teaching* teacher education–to recognize the magnitude of these students' pain and humanity. Simply put, in a multiracial society like the USA, aren't people of color worth human respect and consideration? Is their pain not worthy enough to understand? Especially by those who claim to "save" them? (p. 195)

No remedy will work unless we do something much different. The addiction metaphor might provide the framing necessary to approach Whiteness in a fundamentally different way, one that addresses the root of the problem—society's dependence on Whiteness.

In this section, I have described what Whiteness is and how Whiteness is everywhere in teacher education (Sleeter, 2001; 2016). I examined its pervasiveness by identifying three levels at which Whiteness manifests: micro (identity), meso (institutional), and macro (societal). I offered an example from Milner and Laughter (2015) of how the three layers are simultaneously present in every interaction a teacher has and pedagogical choices a teacher makes. I examined current approaches to addressing Whiteness in teacher development and identified that sometimes the more-macro contextual considerations are not as explicitly present as the more-micro. Then, I described promising practices for addressing Whiteness in teacher development—

complicated conversations (Mason, 2016b) and dispositions for teaching, particularly if they are based within an equity framework. Lastly, I introduced an emerging theory conceptualizing Whiteness as an addiction and look toward principles and practices of spirituality-based recovery for new ways forward. In the next section I describe the usefulness of raciolinguistics in examining how Whiteness unfolds related to race and language (prescribed) identities.

Raciolinguistics

This section looks to the field of raciolinguistics as offering promising stances and approaches for identifying Whiteness at the micro, meso, and macro levels. First I describe what raciolinguistics is. Second, I articulate the difference between monoglossic and heteroglossic language ideologies, describing how the former is a function of White supremacy in which English, monolingualism is normalized. Third, I describe the context of teacher development for working with language-minoritized youth highlighting the knowledge, skills, and dispositions necessary for educators and the challenges that have emerged in that work.

Raciolinguistic Ideologies

Flores and Rosa (2015) first introduced the term raciolinguistic ideologies to describe how linguistic practices in schools and society, particularly discourses around the appropriateness of language for specific contexts (e.g., school), "conflate certain racialized bodies with linguistic deficiency unrelated to any objective linguistic practices" (p. 150). In other words, raciolinguistic ideologies undergird the social construction of concepts such as linguistic appropriateness and treat speakers as racialized bodies. As Flores and Rosa argued, "raciolinguistic ideologies produce racialized speaking subjects

who are constructed as linguistically deviant even when engaging in linguistic practices positioned as normative or innovative when produced by privileged White subjects" (p. 150).

The Field of Raciolinguistics

In general, the field of raciolinguistics is concerned with "the relations between language, race, and power across diverse ethnoracial contexts and societies" (Alim, 2016a, p. 3). Importantly, in times of heightened racial and linguistic oppression, raciolinguistics has become more than just a field of study. It is "also a critical, progressive linguistic movement that exposes how language is used as a means of social, political, and economic oppression" (Alim, 2016a, p. 27). In their seminal text on raciolinguistics, Alim, Rickford, and Ball (2016) outlined three key "projects" related to raciolinguistics: languaging race, racing language, and "Transform[ing] policy, pedagogy, and practice in the language education of youth of Color" (Alim, 2016a, pp. 16-17).

Languaging race. According to Alim (2016a), languaging race means "highlighting language's central role in the construction, maintenance, and transformation of racial and ethnic identities" (p. 7). Alim (2016a) described that research that languages race has focused on the following: "the important work of upending 'race' as fixed and immutable by theorizing inextricable yet fluid links between language, race, and phenotype" (p. 7); racial malleability and transracialization—a political project focused on "problematizing the very process of racial categorization itself" (p. 8); and

> consequential ways that ideologies of language, race and nation work together to produce 'Asians' and 'Latinos' as foreign, inassimilable, racialized Others in the

> White American imaginary—and how...marginalized speakers can subvert these hegemonic ideologies through satirical performance and everyday heteroglossic linguistic practice. (p. 9)

Racing language. Racing language is "theorizing language through the lens of race...using race theory to better understand the social and political process of sociolinguistic variation" (Alim, 2016a, p. 12). Works that race language “aim to make race a central, rather than marginal, analytic category in the study of sociolinguistics” (Alim, 2016a, p. 12).

“Transform[ing] policy, pedagogy, and practice in the language education of youth of Color” (Alim, 2016a, pp. 16-17). Raciolinguistic work in this vein "provide[s] implications for transforming traditional ways of educating ethnoracially and linguistically marginalized youth, and offer forward-looking suggestions that counteract the regressive ideologies and policies that inhibit youth of Color from reaching their full potential" (Alim, 2016a, p. 17). Researchers in this area “have collectively shown that schools are not merely sites of learning, but are, as García-Sánchez writes, ‘crucial sites through which issues of national identity and linguistic diversity’ are continually ‘contested and reproduced.’” (Alim, 2016a, pp. 20-21).

A raciolinguistic lens on White teacher candidate experiences in preparation for working with language-minoritized students is critical because language use and racialization are interconnected. Simply examining language use without an acknowledgement of the implications about race ignores the complex raciolinguistic history of peoples in this nation. In other words, using language communicates not only an intended message about a topic but also messages about racial and linguistic histories,

and power relations, of the people involved in the interaction. For example, Rosa (2016) described how speaking Spanish in the U.S. has different implications depending on who the speaker is:

> The act of speaking Spanish publicly is a subtle marker of [ethnolinguistic and ethnoracial] difference. As the political stakes of codes, registers, and styles associated with U.S. Latinas/os become heightened, the public display of linguistic difference is alternately celebrated or stigmatized depending on the speaker's social position. Language use and race come to be constructed and interpreted in relation to one another. (p. 67)

An example of the stigmatization of Spanish is what Hill (2008) has referred to as Mock Spanish—the production of Spanish among White, English-speaking speakers in a way that positions the language (and individuals raced at Latin@ via language use) as inferior to White, English-speakers.

Monoglossic and Heteroglossic Language Ideologies

One of the consequences or symptoms of Whiteness in U.S. society is the reliance on English-monolingualism. This reliance is so pervasive that even additive approaches to bilingualism that continue to perpetuate "appropriateness" discourses about language use and language learning are rooted in the stance that multilingualism is dual-monolingualism (Flores & Rosa, 2015). Inherent in this monoglossic ideological stance (Flores & Rosa, 2015) is the superior positioning of the English language, particularly standard or academic varieties. Flores and Rosa (2015) propose a critical heteroglossic language ideology that "position[s] multilingualism as the norm and...languages are seen as interacting in complex ways in the linguistic practices and social relations of language-

minoritized people" (p. 154). Critical heteroglossic language ideology, in which multilingualism, plurilingualism, and translanguaging is the norm, is necessary in order to examine the insidious fallacy of English monolingualism, a core expression of Whiteness in the U.S.

Language use is not a neutral act but communicates long-standing and socially-constructed values, assumptions, and attitudes about race, language, and power in the United States. Micro moments of language production provide insight into macro factors including the socio-political and socio-historical contexts and values and beliefs about race and language in the United States. The next section introduces the context of secondary-licensure teacher candidates learning to work with language-minoritized youth and identifies the affordances of raciolinguistics in examining those spaces.

Preparing Content Teachers to Teach Language-minoritized Youth

Earlier in this chapter I discussed what Whiteness was and why it mattered in teacher development. Then I described how Whiteness has been addressed broadly in teacher education programs. I examined the micro, meso, and macro level considerations and described how they are all present at all times. Now, I examine more closely the specific sets of knowledge, skills, and dispositions related to preparing content teachers to work with language-minoritized youth, which is the context of this dissertation.

What Should Content Teachers Know in Order to Teach Language-minoritized Youth?

Teacher development organizes competencies around three core domains: knowledge, skills, and dispositions for teaching (Darling-Hammond & Bransford, 2005). According to Bransford, Darling-Hammond, and LePage (2005), the knowledge domain

refers to content area understandings as well as knowledge of child development and learning processes; the skills domain encompasses what a teacher must be able to do in planning, implementing, and reflecting on instruction; and the dispositions domain refers to "professional commitments" teachers must embody in their work with students and in their on-going development as engaged professionals (pp. 2-3). These constructs are often discussed individually, though, their interrelatedness has been widely acknowledged (Banks et al., 2005; Jiménez, David, Pacheco, Risko, Pray, Fagan, & Gonzales, 2015; Shulman, 1987; Valdés Bunch, Snow, & Lee, 2005; Villegas & Lucas, 2002a). Shulman (1987) articulated:

> The key to distinguishing the knowledge base of teaching lies at the intersection of content and pedagogy, in the capacity of a teacher to transform the content knowledge he or she possesses into forms that are pedagogically powerful and yet adaptive to the variations in ability and background presented by the students. (p. 15)

Related to language-minoritized students specifically, Valdés et al. (2005) described that:

> To create a context in which the language that students bring to school can be enhanced, teachers must understand enough about language itself so that they can recognize the ways in which their students are already extraordinarily healthy. They must also gain a greater awareness of the types of language demands that are made on students by the teaching and learning process, so that they can help create the conditions under which students will have access to the essential content of instruction and opportunities to develop the language used in school to talk and write about that content. (pp. 146-147)

In other words, once content teachers learn that second language acquisition is comprised of developmental processes, informed by contextual factors, their dispositions for working with language-minoritized students may begin to shift. “For many teachers, the shift from viewing children as bundles of deficiencies and problems to youngsters who are engaged in the remarkable process of language development will involve taking this very same [developmental] perspective” (Valdés et al., 2005, p. 154). Further, this will inform how they design instruction so that language-minoritized students are engaged in “opportunities to hear and use as much language of the variety valued by schools as possible” (p. 154).

Here the three constructs, knowledge, skills, dispositions, provide a framework for exploring what all teachers must know and be able to do in linguistically diverse classrooms. Examining them individually allows for a richer analysis of their complexities. The following section names and describes the knowledge, skills, and dispositions content teachers must know and embody to work effectively with language-minoritized students (Appendix B). The lists were generated through an extensive literature review that included multiple stages. Stage one began with an analysis of the Standards of Effective Practice for Teachers of 2016 (Appendix C). In stage one, I coded each standard for the category/categories (knowledge, skills, dispositions) it represented. In stage two, I looked to literature in the preparation of content teachers for working with language-minoritized students. I started with Lucas and Villegas (2013) because of their profound contribution to the field of teacher preparation vis-à-vis their framework for linguistically responsive teaching. As Solano-Campos, Hopkins, & Quaynor (2018) described, the linguistically responsive teaching framework “synthesizes theory and

empirical research from multicultural education and diverse fields of linguistics into distinct pedagogical skills and orientations needed by educators of [language-minoritized students], specifically focused on preparing novices" (p. 1). I continued to code content teacher expectations as knowledge, skills, dispositions until I reached content saturation—no new items surfaced in the literature. At this point, I concluded coding and generated a final list of knowledge, skills, and dispositions necessary for content teachers working with language-minoritized students.

Knowledge. The knowledge content teachers must hold to work effectively with language-minoritized students can be organized around six major categories that emerged from the literature in this area. It is important to note that these categories are represented in a variety of ways across the literature and that they overlap. In no particular order, the six categories are knowledge of: constructs of English (Banks et al., 2005; Freeman & Freeman, 2014; Schleppegrell 2013; Wong Fillmore & Snow, 2000), second language acquisition (de Jong & Harper, 2005; Valdés et al., 2005), cultural diversity and individual differences (de Jong & Harper, 2005; Evans & Gunn, 2011; Li, 2013), language of school and language use in school (Gibbons, 1998), historical contexts of language-minoritized education including policies and program design (Hakuta, 2011; Leung, 2007), and proficiency in a language other than English or cross-cultural / study abroad experiences (Jiménez et al., 2015; Lucas & Grinberg, 2008).

Skills. The knowledge a teacher holds must be actionable through 'skills' exhibited in teaching and learning contexts. There are six sets of skills content teachers must enact in their work with language-minoritized students. In no particular order, these skills are: differentiate instruction and assessment across language proficiency levels (de

Jong & Harper, 2005; Giouroukakis & Honigsfeld, 2010; Tomlinson, Brighton, Hertberg, Callahan, Moon, Brimijoin, Conover, & Reynolds, 2003; Valdés, 2005), incorporate L1 into teaching and learning activities (de Jong & Harper, 2005; Giouroukakis & Honigsfeld, 2010; Valdés, 2005), employ culturally relevant and responsive pedagogies (Gitlin, Buendía, Crosland, & Doumbia, 2003), design opportunities for interaction and output (Giouroukakis & Honigsfeld, 2010; Zwiers & Crawford, 2009), integrate technology to enhance language learning (Alvarez-Marinelli, Blanco, Lara-Alecio, Irby, Tong, Stanley, & Fan, 2016; Short & Fitzsimmons, 2007), and utilize multimodal resources and activities (Giouroukakis & Honigsfeld, 2010; Mohan, 2007; Stille & Prasad, 2015).

Dispositions. One cannot talk about teacher development without addressing dispositions for teaching (Banks et al., 2005). In many cases, when referring to preparing teachers to work with 'diverse' learners, dispositions are elevated to the highest status of the three facets of teacher development. For example, of the six characteristics of culturally responsive teachers identified by Villegas and Lucas (2002a), four are largely dispositional: sociocultural consciousness, affirming view of students, agency to bring about change, and knowing about students—their individuality and important life experiences such as having been a refugee (p. 21). The other two, understanding how knowledge is constructed and designing instruction that builds on student's background while propelling them into new territory align mostly with knowledge and skills, respectively. Jiménez et al. (2015) found the two most important factors in language-minoritized student success with a translation activity aimed at improving reading comprehension in English were their teacher's content knowledge and embodiment of

many ‘positive dispositions’ such as assets-thinking, care, and empathy. Focusing on the teacher knowledge needed to do implement the translation activity would have been insufficient; teacher dispositions were integral to the activity’s effectiveness. As Shulman (1987) indicated, “teacher education must work with the beliefs that guide teacher actions, with the principles and evidence that underlie the choices teachers make” (p. 13).

While the first two constructs involved six sets of knowledge or skill, ten dispositions are critical for teachers working with language-minoritized students. Content teachers must display dispositions that indicate: a curiosity about language (Bigelow & Ranney, 2010; Wright, 2002), self-awareness (Banks et al., 2005; Milner, 2012), an awareness of students (Li, 2013), an assets-frame to approaching language-minoritized students (González, Moll, & Amanti, 2005; Valdés, 2005), collaboration and collaborative conducts (Arkoudis, 2007; Coady et al., 2011), culturally appropriate dialogue with students, families, and communities (Vélez-Ibáñez & Greenberg, 2005), empathy to L2 learning (Jiménez et al., 2015; Short & Fitzsimmons, 2007), professional development and learning as a lifelong process (Banks et al., 2005; Villegas & Lucas, 2002a), advocacy (Athanases & de Oliveira, 2008), and care and respect (Calderón, Slavin & Sánchez, 2011; Shevalier & McKenzie, 2012).

What Are Some Challenges in Preparing Content Teachers to Work with language-minoritized Youth?

Many considerations and challenges have been identified in preparing content teachers to work with language-minoritized youth. Here, these considerations and challenges are organized in terms of proximity to the individual teacher, which reflect the micro, meso, and macro levels of Whiteness I described earlier.

Challenges for the individual teacher (micro). Challenges for the individual teacher include: perceptions about the difficulty of teaching language-minoritized students, implementing culturally responsive/relevant/sustaining pedagogies, developing curiosity about language, collaborating with ESL colleagues, and advocating for students and their families.

Menken and Atunez (2001) described the perception held by some that learning how to teach is difficult enough in itself; that it would be unrealistic for content teachers to be expected to also learn how to work with language-minoritized students. First, it is important to note how deeply problematic this perspective is. It implies that 'normal' teaching involves White, mono-lingual students, and that ESL is an 'add on' to regular curriculum, or, as Gitlin et al. (2003) characterized it, unwelcomes language-minoritized students. But research connecting teacher practices with implicit perspectives holds potential to address the challenge of this perspective. Unfortunately, research claiming to do just that has sometimes fallen short. For example, Zwiers (2007) collected classroom data on academic language use by students and teachers but excluded a focus on their perspectives and experiences doing this work. In order to address the challenge of the perceived difficulty of teaching language-minoritized students, research must explore how experiences (e.g., perspectives, practices) are interconnected and how they manifest over time. language-minoritized students are not 'additional populations' of learners, they *are* the learners, and they are the fastest growing population of learners in the United States (Calderón et al., 2011). This means that instructing language-minoritized students must be considered a normal part of every teacher's training and research must explore the intersection of perspectives and practices, to better prepare teachers for this work.

A second challenge for the individual teacher is implementing culturally responsive and relevant pedagogies (CRP). One dimension of this challenge is the myriad ways in which CRP is understood and taken up across educators and schools. Young (2010) found CRP was increasingly difficult for teachers new to the field. Newer teachers in her study focused on understanding how to teach the curriculum without the added dimension of CRP. Another dimension of this challenge is the resistance to CRP. As Young (2010) found, teachers sometimes confused ideological indoctrination with raising students' critical consciousness (pp. 254-255). Both elements of the challenge of "doing CRP" are problematic because they indicate the lower status CRP continues to hold in the U.S. educational system, as indicated by an unsystematic approach to doing the work (Milner, 2008). Without a systematic approach to culturally responsive pedagogies, we risk teachers focusing closely on components of CRP that are easiest to implement—such as choosing texts with images of youth of color—and altogether excluding the core tenet of engaging students in sociocultural critique.

It can also be challenging for content teachers to develop a curiosity about language (Bigelow & Ranney, 2010). Lindahl (2016) described, "as monolinguals, they have never learned a second or foreign language to an advanced proficiency level and may also have had very little exposure to different varieties of their own native language" (p. 130). This implies that the only way, or the primary method of developing curiosity about language, is by experiencing second language learning processes first-hand (Jiménez et al., 2015). Research should more closely explore the relationship between monolingualism and multilingualism and language curiosity, as well as other factors that inform teachers' development of this disposition.

Content teachers also experience challenges when collaborating with ESL colleagues (Honigsfeld & Dove, 2010). Arkoudis (2007) articulated two major aspects of the challenge: the lower status of ESL in the discipline hierarchy, which affects content teachers' desire to collaborate, and structural barriers such as lack of a common planning time (pp. 366-367).

The final challenge highlighted here involves the work of advocating for language-minoritized students, or, as Villegas and Lucas (2002a) characterized, being a change agent:

> A host of factors work against teachers' becoming agents of change, including the hierarchical and bureaucratic nature of the educational system, time pressure, insufficient opportunities for collaboration with others, resistance by those in positions of power to equity-oriented change, lack of personal understanding of oppression and empathy for those who are oppressed, and despair that change is possible. (p. 24)

Athanases and de Oliveira (2008) and de Oliveira and Athanases (2007) found teachers reported a variety of challenges to advocacy both within and beyond the classroom. One limitation to their work is that qualitative data primarily involved self-reported narratives captured during focus group discussions. In order to better understand how teachers advocate in action, observations of their practice and interviews with other stakeholders would be important.

Challenges for teacher development (meso). Challenges for teacher development include: developing a systemic approach to preparing pre-service content teachers to work with language-minoritized students, addressing perspectives held by

many teacher educators that working with language-minoritized students is ‘just good teaching’, and preparing more bilingual teachers.

The first challenge for teacher development is to develop a systematic approach to preparing teachers to work with language-minoritized students (Samson & Collins, 2012). According to Menken and Atunez (2001), fewer than one-sixth of all teacher preparation programs include specific focus on working with language-minoritized students. The researchers described how institutions of higher education are more concerned by overall teacher shortages than with revising teacher preparation programs to include a stronger focus on working with language-minoritized students. This perspective suggests that the work of teaching is somehow centralized on monolingual students and working with language-minoritized students is an addendum or supplementary to the core work of teaching and learning. As the number of language-minoritized students continues to rise (García & Kleifgen, 2010), learning how to work with language-minoritized students must become normalized and central to every teacher preparation program. It is also important to note that achieving a systematic approach to developing teachers who can effectively work with language-minoritized students, oftentimes results in a cultural shift within an institution (Villegas & Lucas, 2002a). In hopes of expediting a cultural shift, some teacher educators may feel compelled to adopt another institution’s approach to preparing teachers to work with language-minoritized students. Many have urged teacher educators to avoid such tactics because, they argue, in order for the work to be meaningful it must be conducted from within an organization (Diez, 2007b; Dottin, 2006; Johnson, Evers, & Vare, 2010; Villegas & Lucas, 2002a). Part of the cultural shift will include professional development of teacher educators

engaged in preparing content teachers to work with language-minoritized students (Lucas, Villegas, & Freedson-Gonzalez, 2008; Villegas & Lucas, 2002a). In other words, content area faculty in teacher preparation programs are not necessarily equipped to be teachers of the language of their content and, therefore, do not model the practices new teachers are expected to adopt. Another key challenge to the systematic integration of working with language-minoritized students are the operations and logistical issues that arise (e.g., credit load, scheduling).

The second challenge for teacher development is to address perspectives held by many teacher educators that working with language-minoritized students is 'just good teaching.' This echoes the notion presented immediately above that content area teacher educators are not necessarily experts on teaching language-minoritized students. As de Jong and Harper (2005) articulated:

> a shift from [just good teaching] practices to effective teaching practices for ELLs requires teachers to acquire additional linguistic and cultural knowledge and skills and learn to apply these to curriculum planning, pedagogy, and assessment for ELLs. While good teacher preparation programs will support mainstream teachers' ability to deal with a diverse classroom, they may not adequately prepare them for teaching ELLs. In order to effectively meet the needs of ELLs, we have argued, teachers need to acquire specific knowledge and skills related to language and culture. (p. 116)

The third challenge for teacher development is to prepare more bilingual teachers. This is important so that content teachers develop empathy towards processes involving second language learning but also so language-minoritized students can develop English

along with their home language(s). In order for this to happen, teacher development must produce more bilingual teachers. As Hakuta (2011) explained:

> good bilingual education is difficult to mount because of the shortage of bilingual teachers. You cannot have bilingual programs staffed by teachers taking Spanish classes at night any more than you can have planes piloted by crews who are learning navigation during their off-duty hours. (p. 166)

Challenges for policy-making bodies (macro). The core challenge for policy-making bodies is to develop policy that will support multilingual orientations. Hakuta (2011) and Menken and Antunez (2001) described the lack of policy to support multilingualism in schools. Hornberger (2003) articulated:

> The challenge of negotiating across multiple languages, cultures, and identities is a very real one in classrooms all over the world, one not to be lightly dismissed. Yet, on the whole, educational policy and practice continues blithely to disregard the presence of multiple languages, cultures, and identities in today's classrooms. (p. 330)

In their work to support language-minoritized education and language-minoritized students, policy-making bodies must do three things. First, they must be voracious consumers of research and seek the opinions of experts in the field. Second, they must work to develop their own critical consciousness so they can resist creating policy guided solely by trends that surface in public discourse. Third, they must support policy with resources and methods of assessing the fidelity of practices.

One example of the convergence of the first two aspects is found in the "common sense" narrative that policy must address socioeconomic issues before schools can

address achievement of language-minoritized students. Williams et al. (2005) randomly sampled 257 schools achieving in the low-, mid-, or high- range on a California standardized exam, and found actionable practices and policies that supported student achievement, even when socioeconomic status (SES) was controlled for. This was followed by Williams, Hakuta, and Haertel (2007) who found similar results for ELs with low SES. In other words, the argument that society must first address SES before ELs can achieve in school does not seem to hold merit.

A second concrete example of the role of policy-making bodies involves resources (funding). Lucas and Grinberg (2008) described the core role of funding in making systemic shifts to how content teachers are prepared to work with language-minoritized students. The authors highlighted that most extensive research in this area has been the result of federal funding, though, more local efforts are underway. For example, Minnesota recently enacted the Learning for English Academic Proficiency and Success (LEAPS) Act. Though, "While the law is a major step forward for prioritizing ELs' language development and academic needs, the next challenge is to ensure that it is implemented faithfully…the degree to which practitioners are prepared to implement these priorities remains unclear" (The McKnight Foundation, 2014, p. 5). Three years into the implementation of LEAPS in Minnesota, King and Bigelow (2017) described the legislation's ambiguous stance on native languages, oscillating among language-as-a-resource perspectives, language-as-a-right, and language-as-a-problem.

In other words, drafting a policy is just one form of policy support. Another key consideration, and the third area of focus for policy-making bodies, is how to ensure the policy will be enacted with fidelity. Therefore, policy-making bodies are challenged to

critically consume research and engage experts in discussion and analysis, resist "common sense" rhetoric in light of evidence to the contrary, and as thoroughly as possible support the implementation of policy with resources and methods of assessing fidelity and effectiveness.

Summary

In this chapter I examined literature in Whiteness and raciolinguistics. I drew attention to the pervasive problem of Whiteness in teacher development (Sleeter, 2001) and offered ideas for addressing Whiteness that simultaneously examine the micro, meso, and macro layers of context. I proposed that, in order to fully accept the ubiquitousness of Whiteness, we conceptualize it as an addiction on which we have become dependent and, therefore, can look to literature in spirituality-based recovery for ways forward. I described raciolinguistics (Alim et al., 2016; Flores & Rosa, 2015) as a promising ideological stance from which the intersections of race, language, and power can become visible. Raciolinguistics is particularly promising for examining the ways race ideologies are present in teacher preparation for working with language-minoritized students. Namely, raciolinguistics highlights the entanglement of race and language and points to policies and practices of language as being policies and practices of race.

The intersection of race and language will become evident in the following chapters as I examine how White teacher candidates learning to work with language-minoritized youth experienced Whiteness. Confronting Whiteness in teacher preparation will require theories and pedagogies that address the root of the problem: the way in which our society is dependent upon White cultural hegemonic structures.

CHAPTER 3: RESEARCH DESIGN

Interpretive Case Methodology

Merriam (1998) described a case study as "a means of investigating complex social units consisting of multiple variables of potential importance in understanding the phenomenon" (p. 40). Maxwell (2013) further explained that case studies are concerned with "developing an adequate description, interpretation, and explanation" of a specific case (p. 79). Yin (2014) defined case study research in terms of the 'scope' and 'features' of a case study:

> A case study is an empirical inquiry that investigates a contemporary phenomenon (the 'case') in depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident…[also] a case study inquiry copes with the technically distinctive situation in which there will be many more variables of interest than data points, and as one result relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and as another result benefits from the prior development of theoretical propositions to guide data collection and analysis. (pp. 16-17)

Case study inquiry is a powerful methodology for researchers interested in an in-depth exploration of a case, particularly when the context of the phenomenon (the case) is not separable from the phenomenon itself (Yin, 2014). As Merriam (1998) described, qualitative case studies are particularly useful for addressing real-world problems, situated in layered contexts that will extend the understanding of a phenomenon. Related to research in second language learning, King and Mackey (2016) also described the

importance of layered methodological approaches that address "pressing, real-world language learning challenges and inequalities" (p. 224). A qualitative case study is an approach to inquiry concerned with "insight, discovery, and interpretation rather than hypothesis testing" and can be characterized as being "particularistic, descriptive, and heuristic" (Merriam, 1998, pp. 28-29):

> *Particularistic* means that case studies focus on a particular situation, event, program, or phenomenon…This specificity of focus makes it an especially good design for practical problems—for questions, situations, or puzzling occurrences arising from everyday practice…*Descriptive* means that the end product of a case study is a rich, 'thick' description of the phenomenon under study…case studies include as many variables as possible and portray their interaction, often over a period of time…the description is usually qualitative…*Heuristic* means that case studies illuminate the readers' understanding of the phenomenon under study. They can bring about the discovery of a new meaning, extend the reader's experience, or confirm what is known. (pp. 29-30)

Another defining characteristic of case study research lies with a researcher being able to name the unit of analysis, or, the 'case.' Merriam (1998) identified "the single most defining characteristic of case study research lies in delimiting the object of study, the case" (p. 27). And, as Baxter and Jack (2008) articulated, "determining what the unit of analysis (case) is can be a challenge for both novice and seasoned researchers alike" (p. 545). Part of the challenge lies with identifying whether the case involves one or more persons, processes, programs, and/or organizations. The other part of the challenge involves identifying the overall purpose or goal of the research (e.g., to compare, to

evaluate). Addressing these two challenges are critical in establishing the 'boundedness' necessary for research to qualify as a case study. In other words, "if there is no end, actually or theoretically, to the number of people who could be interviewed or to observations that could be conducted, then the phenomenon is not bounded enough to qualify as a case" (Merriam, 1998, p. 28). Baxter and Jack (2008) further explained:

> The boundaries indicate what will and will not be studied in the scope of the research project. The establishment of boundaries in a qualitative case study design is similar to the development of inclusion and exclusion criteria for sample selection in a quantitative study. The difference is that these boundaries also indicate the breadth and depth of the study and not simply the sample to be included. (p. 547)

According to Merriam (1998), an interpretive case study includes rich, descriptive data:

> used to develop conceptual categories or to illustrate, support, or challenge theoretical assumptions held prior to the data gathering…the investigator might take all the data and develop a typology, a continuum, or categories that conceptualize different approaches to the task. (p. 38-39)

The units of analysis in this study are three cases of teacher candidates learning to work with language-minoritized youth. Interpretive case study research is particularly well-suited for exploring the complex ways Whiteness presented as teacher candidates engaged in learning to work with language-minoritized youth.

Research Questions

The research questions that guided this study are:

1. RQ1: How does Whiteness shape the experience of highly reflective teacher candidates who are working with language-minoritized youth?
2. RQ2: What helps and/or hinders the confrontation of Whiteness for these teacher candidates?

Setting

This study took place in a large, urban, research-intensive institution in the Midwest. There are multiple pathways to educator licensing at this institution but the study focused on the "conventional" programs in two secondary content areas. Each of these programs were year-long, post-baccalaureate initial licensure programs for a single content area license.

The two teacher preparation programs included in this study required a two-credit course often referred to as the "ESL methods course." Major themes in that course were the socio-historical and socio-political context of language-minoritized education, theories of second language acquisition, teaching content-based academic language, and collaboration and coteaching (Appendix D). The course was delivered across two semesters and in a hybrid format—blending online and in-person pedagogies.

The capstone project for the ESL methods course was a learner profile, designed to be completed during an existing clinical placement. To complete the learner profile, teacher candidates were expected to spend ten hours of focused time with a single youth identified as language-minoritized, record key insights gleaned (using a framework provided by instructors), and prepare a write-up that connects to key learning from the ESL methods course and applies skills such as using multiple sources of evidence to assess English language proficiency (Appendix E).

In Chapter 2, I provided a detailed description of Sleeter's (2001) analysis of how teacher preparation programs typically address cultural gaps between educators and youth: recruitment, community-based immersion experiences, and multicultural education coursework. The practice for preparing new teachers to work with language-minoritized youth in this setting, fell primarily in the category of multicultural education coursework, addressed in the two-credit "ESL methods" course. Even though the ESL methods course included an assignment connected to a clinical setting, the course was largely disconnected from other key elements of the teacher preparation program, namely, content methods courses and coaching/supervision. Further, teacher candidates experienced cooperating teachers with varying degrees of stances and skill in working with language-minoritized youth. In a research note I described the contextual factors that were emerging: how much the cooperating teacher (CT) informs what the teacher candidate (TC) does, the absence of a system of support for TCs to learn to teach language-minoritized youth, and focus on teacher candidate compliance rather than teacher candidate development (Research notes, February 25, 2017).

Participants

The teacher candidates I worked with were invited to participate in this study because of the depth and commitment to ongoing reflection and development that they had exhibited in their program across two prior terms (Appendix F). Faculty and staff who worked closely with candidates in and across their roles as course instructors, clinical supervisors, and program area leads identified prospective participants (Appendix G). I present all three teacher candidates in this study has having a high degree of

reflection, as identified by the teacher educators with whom they had worked for two semesters prior to learning of this study. For purposes of this study, the definition of "highly reflective" was left, in part, to the interpretation of the faculty and staff in each program area. Two major considerations I suggested in their identification of prospective participants were 1) teacher candidates who expressed interest in learning more about teaching language-minoritized youth and 2) teacher candidates who would engage in the research activities fully. My approach to identifying participants is what Patton (2002) referred to as purposeful sampling. Because my goal was to "discover, understand, and gain insight" into a phenomenon (rather than produce findings that are generalizable), it was critical that I "select[ed] a sample from which the most [could] be learned" (Merriam, 1998, p. 61). In order to learn more about Whiteness in the preparation of content teachers for working with language-minoritized youth, it was critical to have participants who were going to share openly about their struggles, successes, thoughts, and emotions. For that reason, it was prudent to have the faculty and staff who knew the teacher candidates best identify those who expressed interest in this topic and who were committed to engaging in all research activities.

Mike

One such candidate is Mike, a White, English-speaking male in his 20s. As with all teacher candidates who participated, at the time of this study Mike was enrolled in a secondary content-area (e.g., math, science) initial licensure program (ILP) and Masters of education (MEd). He described his family as being from Italy but he does not speak Italian. Mike has traveled outside of the United States once for a month-long trip to Italy in tenth grade, to attend a family wedding. Mike studied Spanish as a foreign language in

high school and college and described his proficiency as knowing “a little basic, conversational Spanish” (Interview, December 6, 2016). Mike aspires to be a teacher to support youth in the ways that educators supported him through trying times, including struggles with suicide. Additionally, Mike has engaged with youth groups and helped form a gay-straight alliance (GSA) during a clinical placement at a middle school in a large, urban school district.

To set the stage for additional depth in my articulation of the need for spirituality-based principles in equity-driven teacher development, I want to share an excerpt from an initial interview with Mike. The following excerpt includes personal connections to struggle and trauma, which I believe have primed Mike’s ability to be deemed highly-reflective in his preparation to work with language-minoritized youth. When asked why he wants to be a teacher, Mike described the impacts educators had on his life as a student and how he hoped to provide that type of support for youth:

> As a middle school, high school student, I struggled a lot. I was like a really poor student and I hated school, went through some depression and suicide stuff. I'm very open, comfortable talking about that. There’s actually one of my teachers, the first person to really be a positive support, working through that stuff. Teachers were really impactful to me and kind of helped me get my life together. In my classroom, I hope to have a lot of care, helping students become people and work through the challenges they face as well as helping them see themselves in the curriculum that I create. Hopefully, as idealistic as this sounds, empowering them to achieve whatever version of success they decide is important to them.

> Whether that's monetary success, family success, or whatever kind of success. That's the dream. (Interview, December 6, 2016)

In this quote, Mike shared deeply personal experiences with depression and suicide. I believe literature in trauma provides a foundation for examining how candidates may have been deemed "highly-reflective" based on potential mediating factors including experiencing trauma themselves. I will articulate in a later discussion how experiencing trauma, and being able to name it and work through it, connects to spirituality-based teacher development because it could foster a shared humanity between persons, even in a hyper-racialized society focused on difference. In other words, when someone shares their traumatic experiences with racism, linguicism, or any other type of discrimination, others might be able to identify shared humanity in the emotion that is elicited. Regarding racism and linguicism, specifically, I will articulate that we are all suffering from the social disease, and part of identifying with others' stories is to recognize the suffering in oneself.

Jane

Jane is a White, English-speaking female teacher candidate. She is married to an Asian-American man and has two elementary-age children who present as Asian-American. She shared that people would often assume her children were adopted because they read her as White and her children as Asian. Jane studied German in high school and college and spent one semester living in Germany in her early 20s. Following college, she volunteered through AmeriCorps VISTA for a year in northwest Arkansas, "working in a staff where I was the only person that didn't speak Spanish" (Interview, December 6, 2016).

Jane described herself as a career-changer. Formerly, she was enrolled in a doctoral program at Ann Arbor and had begun the dissertation process. Her family relocated for her husband's career and she began to realize she was unhappy with her track to academia. After teaching writing courses at a local private university, she decided she would be a good fit for teaching middle school. Her doctoral studies had been in American Studies and she was deeply familiar with historical inequities in the United States.

Jack

Jack is a White, male teacher candidate from the Midwest, bilingual in English and Spanish. He describes his mother as Mexican, specifically that her parents were born in Mexico, and his dad "strangely enough, grew up in Bogota, Colombia. He's just a White dude though" (Interview with Jack, January 10, 2017). Jack describes his father as speaking Spanish better than his mother, a "gorgeous, Colombian Spanish" (Interview with Jack, January 10, 2017). While growing up, Jack said he could understand basic Spanish but that his parents used the language as a sort of coded way to communicate without the children understanding.

A significant part of Jack's life has been the United States military. During his childhood and youth, both of Jack's parents served in the military. He remembers his mother having been deployed for most of his high school career and the emotional struggle he experienced due to her absence. When Jack decided to serve in the military, specifically as infantry, his parents told him "my life is going to suck...and they were right." Following high school, Jack served three years in the 75th Ranger Regiment in the U.S. Army. According to the U.S. Army, Rangers are the "U.S. Army's premier large-

scale special operations force, and it is made up of some of the most elite soldiers in the world…[They] specialize in joint special operations raids and joint forcible entry operations. Being a Ranger is an honor shared by a distinct few" (2017, August 10). Jack described his time with the 75th Ranger Regiment as "a defining perspective or lens in my life." Jack's experiences in a military family, and as a service member, made significant impacts on him. During his military service, Jack perceived many immigrants enrolling in the Army to get their citizenship status; though, Jack also noted he was unfamiliar with the exact rules and laws (Interview with Jack, January 10, 2017).

After leaving the military, Jack enrolled in undergraduate studies. He earned a degree in Spanish, along with a degree in a field related to his teacher preparation program content area. During this timeframe, Jack spent the summers of 2012 and 2014, for a total of approximately five months, traveling to various countries in South America: Colombia, Chile, Argentina, Uruguay, Peru, and Ecuador. Following the completion of his undergraduate degree, Jack enrolled in the ILP and MEd program which is the context of this dissertation.

Data Collection

The case study methods—approaches and techniques—(Maxwell, 2013, p. 4) I used to collect and analyze data were rich and expansive, respectively. My approach to data collection was rich because I included multiple sources of qualitative data for each unit of analysis. My data analysis was expansive because it achieved a depth of understanding of what made each incident critical for both the participants and the researcher. As Merriam (1998) indicated, in qualitative case study inquiry, the researcher is the primary instrument of data collection and analysis. My primary data collection

methods were interviews, artifacts, observations, and audio and written reflections (Table 2). Additionally, I wrote field notes and maintained a researcher journal throughout data collection.

Table 2: Data sources

	Interviews	Artifacts	Observations	Reflections	Feedback
Mike	2	3	1	12	12
Jane	2	8	1	8	8
Jack	3	4	1	2	2
Total	5	15	2	22	22

I collected data from December 2016 through June 2017. During this time, I conducted five interviews, collected 15 artifacts, made two methods course observations, and responded to 22 reflections. I took field notes in a spreadsheet format that included seven different tabs for thorough classification and organization, to "detail the social and interactional processes that make up people's everyday lives and activities" (Emerson, Fretz, & Shaw, 2011, p. 15). I also maintained a researcher journal or, what Merriam (1998) called a fieldwork journal, and captured 30 single-spaced pages of my "ideas, fears, mistakes, confusion, and reactions to the experience" (p. 110).

Participants were interviewed up to three times and the interviews were distributed across the entire data collection timeline. Interviews focused on background information, coaching, and artifacts, respectively (Appendix H). The initial interview unfolded as originally intended, focusing on participant background related to working with language-minoritized youth. In Chapter 2, I described key knowledge, skills, and dispositions that impact educator work with language-minoritized youth and designed

interview questions that probed at these. I engaged with Mike and Jane in a deeper, more frequent way than originally planned, and their reflections and feedback became a significant source of data. Therefore, I conducted just two interviews with them. Also, Jane and Mike opted to interview as a pair and this is why the total number of interviews I conducted is less than the sum of the number of interviews by participant.

I asked participants to share artifacts related to their development for working with language-minoritized youth. This included assignments from the ESL methods course and anything else they thought directly related to their experiences learning to teach language-minoritized students. Their artifacts included lesson plans that incorporated content-based language focus, assignments from content-area methods courses (e.g., reflection papers), email exchanges with cooperating teachers, and web-based sources of information about working with language-minoritized learners.

I conducted one university-based observation of each participant. The observations were conducted during a course session the participants or methods faculty identified as being important in learning to work in diverse educational settings. During the course session, I was introduced in my role as graduate student and research assistant for a college-level initiative, the Minnesota Educator Dispositions System (MnEDS™). In Jack's course session I contributed by presenting the MnEDS™ work and responding to questions. After my part, I became a participant-observer and took notes focused on Jack's contributions to the course discussion. Jane and Mike were in the same content methods course and I was a participant-observer in their session, participating in small-group work and whole-class discussion.

Lastly, I asked participants to provide two informal reflections on learning to work with language-minoritized youth. Jack provided two written reflections that I responded to in written format. For Mike and Jane, reflections and feedback became more significant interactions during the course of data collection. I received and responded to twelve reflections from Mike and eight reflections from Jane. Most feedback-reflection interactions with Mike and Jane took place through Voxer, a personal messaging tool that allowed us to send, receive, and archive voice messages quickly and easily.

Data Analysis

I began analyzing data as they were collected. Early analysis processes included transcribing interview data and engaging in preliminary stages of coding of transcriptions, artifacts, and reflections. During the first cycle of coding, I ascribed "a word or short phrase that symbolically assign[ed] a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (Saldaña, 2013, p. 3). During preliminary data analysis, I was watchful for concepts or experiences that seemed to be recurring or seemed to be otherwise significant to participants.

During final data analysis specific moments with participants, stories they shared about learning to work with language-minoritized youth, emerged as powerful sites for analysis. To examine the complex, layered, and significant moments, I looked to qualitative applications of the critical incident technique, which is "a rich source of information on the conscious reflections of the incumbent, their frame of reference, feelings, attitudes and perspectives on matters which are of critical importance to them"

(Chell, 1998, p. 68). One the one hand, this study could be understood as drawing from a section of the entire body of data that were collected. In this way, the three critical incidents could be considered as part of the case. On the other hand, and what I have come to recognize, is that these three critical incidents work as a culmination of all I came to know about my cases. Using multiple analytical lenses to examine each case allowed me to demonstrate the richness of each.

Critical Incidents

Origins. The critical incident technique is a research method that originated in studies conducted in the Aviation Psychology Program of the Army Air Forces in World War II and was formalized when researcher-psychologists from that era established the American Institute of Research (Flanagan, 1954). With roots in behavioral psychology, earlier critical incident techniques emerged from a more positivist paradigm, evident in its pursuit of facts and objectivity:

> The critical incident technique is essentially a procedure for gathering certain important facts concerning behavior in defined situations...It is believed that a fair degree of success has been achieved in developing procedures that will be of assistance in gathering facts in a rather objective fashion with only a minimum of inferences and interpretations of a more subjective nature. (p. 335)

At the same time, Flanagan identified that the critical incident technique was being used to study, what he referred to as, "motivation and leadership (attitudes)" (1954, p. 347). I interpret motivation and leadership (attitudes) to be more subjective. The tension in that line of study might be between using a positivist paradigm with concepts that are particularly abstract, or more subjective in nature. As Flanagan described:

> The study of attitudes has been somewhat limited and difficult to interpret because of the almost exclusive reliance on verbal statements of opinions and preferences. The critical incident technique has been applied in a few instances to gather factual data regarding specific actions involving decisions and choices. These studies suggest that critical incidents of this type may be a very valuable supplementary tool for the study of attitudes. (1954, p. 354)

The positivist paradigm was evident as the critical incident technique was applied in educational research. Corbally (1956) declared, "The use of the critical incident technique in educational research should be restricted to studies of situations with limited complexity" (p. 59). They may have experienced much success by applying the critical incident technique from a postmodernist paradigm. A qualitative or interpretive approach to the critical incident technique would seek to understand in partiality and highlight complexities.

Since its inception, the critical incident technique has been taken up in qualitative research across many disciplines (Butterfield, Borgen, Amundson, & Maglio, 2005). Nevertheless, researchers have different understandings about what it means to engage in the critical incident technique and some continue to apply a more-positivist ontology and epistemology. For example, Butterfield et al. (2005) identified three areas to strengthen approaches to the critical incident technique in qualitative research framed in a positivist approach. First, they call for researchers using the critical incident technique to follow concrete, finite steps outlined by Flanagan and said authors, “in order to maintain and enhance both its research tradition and its credibility” (p. 490). Second, Butterfield et al. call for consistent terminology for fear that using different terms will be confusing. Third,

they call for "standardiz[ation of] the credibility and trustworthiness checks used by researchers" (p. 490), further limiting the opportunities to creatively imagine new ways of conducting research. In each of the three areas they identified to supposedly "strengthen approaches to the critical incident technique," I identify a strong positivist paradigm that seeks to identify a single truth (Patton, 2002, p. 100). While I can appreciate that Butterfield et al. (2005) prepared a synthesis of some qualitative approaches to the critical incident technique, I can also see the limitations of their perspective for understanding the ways in which I applied the critical incident technique within the interpretive case methodology in my study.

My approach. In this section, I articulate how I have come to define critical incidents for my interpretive case study research. Following a description of my definition, I articulate six contributing factors that assisted in the identification of the three critical incidents in this study. Finally, I present an overview of the three critical incidents that will be analyzed in the next chapter.

Definition. I have created the following, perhaps oversimplified, working definition of critical incidents: moments in time that are noteworthy. My approach to the critical incident technique makes the method well-suited for interpretive case methodology because it allows for a deeper understanding of the context in which a phenomenon exists. My definition allows for these moments to be anywhere on the continuum between the larger, life-changing events and the smaller, perfunctory, typical, or mundane. Highlighting critical incidents of all sizes contributes to a richer understanding of the context. Angelides (2001) described how critical incidents can be micro-moments:

> Critical incidents, therefore, are not necessarily sensational events involving a lot of tension. Rather they may be minor incidents, small everyday events that happen in every school and in every classroom. Their criticality is based on the justification, the significance, and the meaning given to them...everything that happens in classrooms is a potential critical incident, whose criticality depends on our interpretation. (p. 431)

Critical incidents are critical because "they are indicative of underlying trends, motives, and structures" (Tripp, 2012, p. 25).

I have taken up the critical incident technique under a social-constructionism paradigm which emphasizes "the socially constructed nature of reality" (Patton, 2002, p. 99). Social-constructionism is particularly well-suited for exploring Whiteness in teacher development through a raciolinguistic analysis (see Chapter 2) because it supports the examination of power. As Patton (2002) described:

> Power comes into the picture here because, as views of reality are socially constructed and culturally embedded, those views dominant at any time and place will serve the interests and perspectives of those who exercise the most power in a particular culture. By exercising control over language, and therefore control over the very categories of reality that are opened to consciousness, those in power are served. (p. 100)

Contributing factors for selecting critical incidents. The social-construction paradigm greatly informed how I employed the critical incident technique in my data analysis process in two key ways. The first way is related to how pieces of data were selected for closer analysis from the larger body of qualitative data I collected. I have

come to understand my process for selecting critical incidents to be informed by many different things. To illustrate this, I have looked to the image of a flower with the pistil representing the data I selected for critical incident analysis, and the petals representing those many different factors that informed my selection: researcher perception of participant significance, literature in secondary-level teacher knowledge, skills, and dispositions for working with language-minoritized youth, teacher candidate emotion, researcher grappling, teacher candidate decision-making, and other considerations not immediately visible to the researcher (Figure 1).

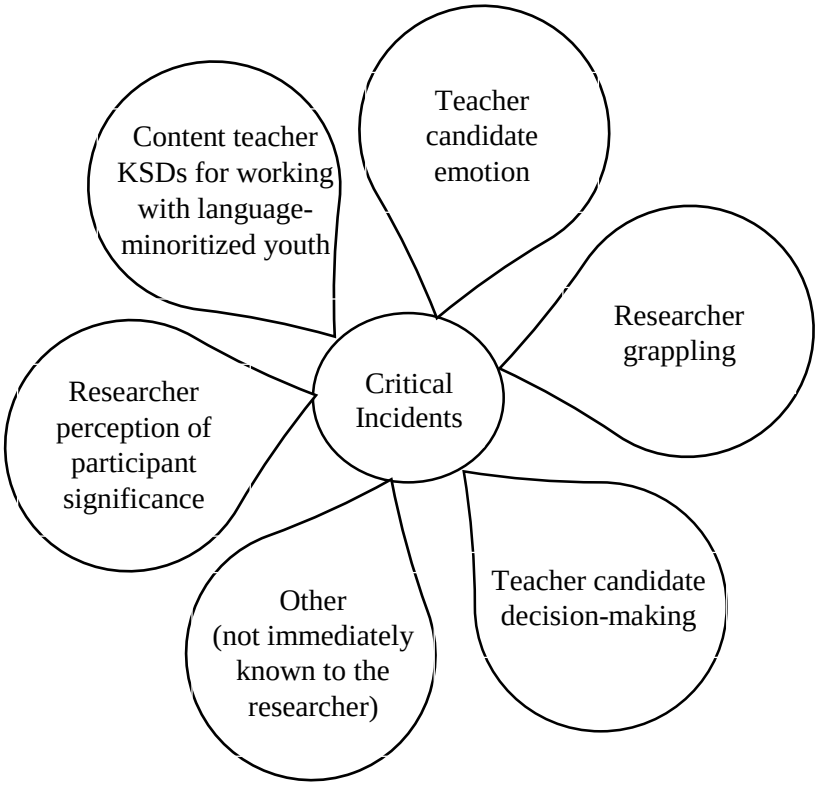

Figure 1: Factors that informed selection of critical incidents

These six factors were not actually separate categories but parsing them individually allows me to articulate why each was important in my strategic selection of critical incidents from my larger data set.

Researcher perception of participant significance. Researcher perception of participant significance reflects that I was being watchful of moments that seemed to resonate with participants. I asked them directly about this in interviews and was watchful for how their body language shifted as they shared their experiences with me. Two interview questions that reflect this were:

> Tell me about a time when you had a successful experience with culturally and linguistically diverse students.
>
> Tell me about a time when you had a challenging experience with culturally and linguistically diverse students.

Literature in secondary-level teacher development of knowledge, skills, and dispositions for working with language-minoritized youth. Literature in secondary-level teacher development of knowledge, skills, and dispositions for working with language-minoritized youth provided a foundation for me to develop a sense of some of the more typical tensions participants might experience. For example, in Chapter 2 I discussed the importance of teachers knowing a second language and incorporating a youth's home-language into instruction. This could also be framed as a potential challenge since it is not required that secondary teachers be proficient in a language other than English. Further, teachers can struggle with knowing how to incorporate first- or home- languages or with seeing their value in a system that is formally focused on developing English. In this way, the broader context of preparing teachers to work with language-minoritized youth

establishes a launching pad for identifying Mike's decision to avoid Spanish in one situation and use it in another as a critical incident (see Chapter 4).

Emotion. Emotion was another attribute of moments that became critical incidents in my research. I observed for visible physical cues of emotional expression: tightening of muscles, blushing or paling of the skin, change in body posture, audible rebuff (de Meijer, 1989; Montepare, Koff, Zaitchik, & Albert, 1999; Wallbott, 1998). I also asked participants about emotions they experienced when working with language-minoritized youth: "Okay, here's a, maybe a strange question. Were there, were there any emotions you experienced while learning to work with language-minoritized students?" (Interview with Jack, May 24, 2017). Both Jane and Jack expressed emotionality in their experiences learning to work with language-minoritized youth.

Researcher grappling. Researcher grappling included points during which I experienced tension. One source of tension was attuning to the usefulness of my support to participants via this study. I described in my Researcher Notes:

> I'm wondering if any of the coaching I'm doing with TCs will actually be useful to them. Will it support building awareness, commitment, or enactment? I question this because I feel as though my coaching is a pebble in the ocean. A TC is surrounded by practices that do not account for teaching the language of the content so I'm feeling as though I'm against a system, like I'm working in isolation. It makes me think more strongly that we need to have content area methods folks integrating language instruction into their courses (modeling, assignments) and that we expect it to happen in clinical placements. Collaboration

> with ESL teachers and teaching academic language can be another thing we partner around! (February 14, 2017)

Another source of tension was the way in which I took up awareness of my own development related to topics of social justice. In some cases, I felt as though my participants knew more than I did and that fact felt embarrassing at best and abominable at worst. Layered in these experiences, I was beginning to frame characteristics of spirituality-based recovery, including non-judgment, humility, ongoing and expanding development. I explained in my Researcher Notes:

> When we coach individuals around issues of social justice and equity in education, particularly individuals who have lived in a privileged way, one thing that comes up across spaces is the idea of non-judgement—that the coach has to meet the coachee where they're at and not judge them for the way they've lived in the world. In my own experience of growth in this area, I can think of interactions I've had with individuals more aware and attune to issues of social justice in education and I've sometimes felt resistant because I felt like I was being judged. I also want to know that I've now taken up some of those ways of being that seemed a stretch to me a year ago. For example, talking about anti-capitalist pedagogies and being specific about what I mean by equity and social justice. At the time, the conversation pushed me in ways that made me feel resentful towards my colleague who obviously knew so much more than me. I thought the ideas were too radical. Now, a year later, I think every educator should know what anti-capitalist education is and be an anti-capitalist educator (as well as be clear about how they use terms like equity and social justice). (April 3, 2017)

Teacher-candidate decision-making. Teacher-candidate decision-making was important because I was looking not only for participant perceptions of their internal growth or shifts but also any noticeable changes in their instruction—moments they decided to do something new that they would not have done in the past. I asked a variety of questions to probe into decision-making and shifts in pedagogy, including questions focused on the impact of coursework and clinical experiences on their development as content teachers of language-minoritized youth. In Chapter 4 I articulate Jack's decision to share about his military background, with youth he suspected of having experienced war in their childhood.

Other. Lastly in my flower model is a petal that holds space for elements not listed here, that are currently unavailable to me, but that informed my selection of critical incidents. I engaged in the critical incidents technique to seek nuanced ways of understanding complex situations. I consider myself a bricoleur who "spontaneously adapts to the situation, creatively employing the available tools and materials to come up with unique solutions to a problem" (Maxwell, 2013, pp. 42-43). In other words, during study design, I could not have predicted which moments would have surfaced as critical incidents. It is a combination of the factors described in the flower model above that allowed moments in the data to begin to shimmer.

Interpretive Case Methodology and the Critical Incident Technique

Through interpretive case methodology I collected a rich body of data on my participants. For each participant, a critical incident emerged that was a reflection of an enduring challenge they experienced while learning to teach language-minoritized youth in the social context of Whiteness. As a researcher, writer, and recovered White

supremacist, I interpreted that the most powerful way to demonstrate the invisibility and insidiousness of Whiteness would be through a thorough analysis of a micro-moment—a moment in time—perhaps seemingly perfunctory and possibly insignificant when viewed through another lens. I refer to these micro-moments as critical incidents—moments of time that are noteworthy. From a methodological perspective, the critical incidents I identify are noteworthy because of their direct connection to the broader body of data. Therefore, the critical incidents do not diverge from the entirety of data collected, or ignore part of the data collected but, rather, they allow a representation of that body of data through a layered analysis of micro-moments that encapsulate the complexity of Whiteness and raciolinguistic ideologies in the preparation of new teachers.

In order to demonstrate the connection between interpretative case methodology and the critical incident technique, I'll share the process of identifying the moment in time that was noteworthy from the body of data I collected and analyzed on Jack. In Table 2 (p. 80) I illustrated the amount of data I collected directly from Jack: 3 interviews, 4 artifacts, 1 observation, 2 reflections, 2 sets of feedback. Further, I interviewed five teacher educators who worked with Jack in the following capacities: 1 cooperating teacher, 2 clinical supervisors, 1 lead faculty and methods instructor, and 1 English as a Second Language methods instructor. I also examined written and audio researcher journal entries and field notes I produced. Jack mentioned his experience as an Army veteran, specifically the tension with returning to civilian life and completing his teacher preparation program, across most of these data sources.

During early stages of analysis, it became clear that Jack grappled with merging a former identity as Army Ranger with a new identity as veteran and aspiring teacher. He

wrote about it in his course papers (artifacts I collected); he discussed it with other teacher educators (clinical supervisors and program faculty); and described it in detail in each interview. During our final interview, Jack shared the story of wrestling with the question of whether he should share details of his military background, including photos of him in uniform brandishing weapons, with language-minoritized youth, most of whom had experienced war-related trauma. This story—Jack's critical incident—is explored in depth in the next chapter. For purposes of connecting Jack's critical incident to interpretive case methodology here, I want to highlight that Jack's grappling and wrestling didn't just happen during our final interview or in the moment he debated whether or not to share details and images about his military service.

Jack's grappling with whether he should share details about his military service was a reflection of his struggle to merge a former self with a new self. Jack wrestled with this before he enrolled in his teacher preparation program and throughout its entirety. Jack still might grapple with this today. Jack's wrestling and thrashing was an important part of the context in which he lived. It set the tone for all his experiences in his teacher preparation program. I learned this by collecting and analyzing a wealth of data about Jack, produced by Jack, teacher educators, and me. The story of Jack's case is a story of Jack grappling with his military background as a civilian, in the context of a teacher preparation program. Jack's case can be understood through an examination of a critical incident that represented this struggle.

Each participant's critical incident reflects the struggle of an individual learning to teach in the social context of Whiteness in which raciolinguistic ideologies undergird standard operating procedures. Each critical incident represents a unique manifestation of

Whiteness in the preparation of teacher candidates for working with language-minoritized youth. In Mike's critical incident, the focus is on multilingualism in school. In Jane's critical incident, the focus is content and pedagogy. In Jack's critical incident, the focus is identity development. These three distinct foci (multilingualism, content and pedagogy, and identity development) offer unique contributions to my interpretation of highly-reflective teacher candidates learning to work with language-minoritized youth. Through these three critical incidents, I weave a cohesive case analysis of how Whiteness and raciolinguistic ideologies are pervasive in teacher preparation.

Rigor and Trustworthiness

I achieve trustworthiness, in part, through rigorous and transparent methods of data collection and analysis. As Merriam (1998) described, "a [qualitative] researcher wishes outsiders to concur that, given the data collected, the results make sense" (p. 206). To support sense-making, earlier in this chapter I articulated how I triangulated across multiple sources of data (e.g., interview, artifact). I was transparent in how my research questions shifted. In the next section I will describe my positionality in relation to this study. Additionally, in Chapter 4, I will continue to display rigor in my analysis and discussion, aiming for greater sense-making and trustworthiness.

Further, I believe focusing on critical incidents experienced by my participants was an important ethical shift in my work. As Mason (2013) articulated "A focus on ethics flips 'validity' on its head, suggesting that instead of asking whether our results are on target, we consider the goodness of the target itself" (p. 50). In this sense, it would have been unethical to ignore the stories that were significant to my participants, simply because I had not planned for them. Why is a researcher the keeper of knowledge? If

knowledge is co-constructed, then examining validity/rigor/trustworthiness from a place of ethics requires researchers elevate the perspectives of participants. My hope is that by sharing these critical incidents I have contributed to doing just that.

Researcher Positionality

My positionality in relation to this study is complex and layered. All the different positions I have held and credentialing I have earned, when situated within the (unexamined) framework of White supremacy in the U.S., positioned me as someone who should be an expert in educating language-minoritized youth and preparing teachers for this work. First, I am an experienced teacher of language-minoritized students, having taught English in a private institute in Chile and in public universities and K-12 schools in the United States for over ten years. Second, I hold a Masters of Arts degree in English with a focus on teaching English as a second language (TESL) and my doctoral studies in curriculum and instruction center on second language education. Third, while earning graduate credentials, I have instructed adult English as a second language courses at the college level, taught English language methods courses for teacher candidates earning degrees in other secondary content areas (e.g., math, science, art), and taught English language methods courses for candidates enrolled in an English as a second language licensure program. Further, within the college in which this study takes place, I held additional roles including university clinical supervisor of teacher candidates, administrative fellow for clinical partnerships in the Office of Teacher Education (OTE), and coordinator for the research project the Minnesota Educator Dispositions System (MnEDS™).

I do not contest that these experience and credentials have taught me a great deal. The issue I take is how I understood what I knew based on an unexamined reflex or expectation that comes from being socialized in a White-supremacist system and how my misunderstandings of my own knowledge were a barrier to the possibilities of participants in this study. Because of the consciousness I am experiencing due, in part, to engaging in deep scholarship and activism related to this study and my personal journey with twelve-step recovery, I am increasingly able to push back against the boundaries of White supremacy that seemingly constrained me in the past.

These constraints manifested in the form of unreasonable, lofty and grandiose expectations of myself related to the notion of expertise. In a White supremacist frame, I assumed that I should be able to do it all, even when the "it" was not particularly clear. In this study, however, the "it" was to be the exact resource my teacher candidates (participants) needed. I viewed myself as the knower of things in a way that did not allow for candidates to fully express themselves, in terms of their knowledge, experience, strength, and hope. Even though I approached this work from what I would have characterized as a positive intent, I recognize now that I was not approaching it from what my friend and colleague, Calvin Terrell, refers to as a "humble posture of learning." I believe that I was more bound by the White supremacist context in which I was socialized than I was able to recognize during this study and, more importantly, I think this does not have to be the case. Specifically, I do not believe we are forever or fully bound by the White supremacist social context in which we were raised but, that in order to learn a new way to be in the world, we must engage in what I have come to refer to as an action-oriented recovery process.

As I mentioned above, part of my personal unfolding has been due to the deep scholarship related to this study. It has also been informed a great deal by my personal journey with twelve-step recovery that fortuitously occurred during the same timeframe as data analysis and writing stages of this project. Spirituality is central to twelve-step recovery so I will invest a few paragraphs here describing my view of and positionality related to spirituality-based recovery.

I was not born into a family which practiced a specific religion regularly. I remember going to a Lutheran church a handful of times during my early childhood, and I remember finding church excruciating. As I learned more about the institution of religion, I became resentful toward the power it held. Throughout my life, and until recently, I identified strongly as agnostic. Matter of fact, if someone had placed this paper in my hands a year ago, written by another author, I would probably have stopped reading once I saw "spirituality" written in the heading. That version of myself would have found it in poor taste to connect spirituality to research and I would have violently opposed the idea that spirituality has any role in public education. That has all transformed in my own journey of recovery from addiction.

I now understand spirituality as something very different from religion. Spirituality means surrendering to something greater than myself. It means to decrease one's ego and begin interacting with the world from a place beyond oneself. The goal of a spiritual being is to constantly increase their spiritual life over time. Essential to this way of living are humility, selflessness, surrender, and service. The opposite of that, and how I formerly operated, was devoid of spirituality. I was selfish, self-seeking, egotistical, judgmental, and afraid.

I find similarities in my former, non-spiritual existence and what Brown (2012) has described as scarcity, a pervasive perception of never having enough and constant comparison of oneself to others and to other points in time (p. 26). Brown presents the solution for the problem of scarcity to be wholeheartedness, "engaging in our lives from a place of worthiness" (p. 10). This is where I think a spirituality framework can contribute something new and profound. A spirituality-based framework focuses on engaging in life from a place of surrender to something greater than ourselves and contributing to the world in the form of service. Spirituality also requires that we live in a way that demonstrates our equality with every other living being on this planet.

I have shared my idea of a spiritually-based coaching framework with educators who support equity-driven school improvement across the state of Minnesota. Three are English Language Development Specialists and three are Equity Specialists. Four are White and two are persons of color. They have responded so positively that it has reignited my hope that a spirituality-based framework will be of service to our field.

Lastly, a spirituality-based recovery framework has provided me a way to better understand how being socialized in a White supremacist system has unquestionably informed my development as a person, including the various selves that engage with the world across formal roles and informal spaces. In other words, all the versions of my whole self that are presented or read differently across contexts have been socialized in White supremacy. Therefore, I believe it is my responsibility to explicitly acknowledge this in the education work that I do, particularly in official or formal spaces such as a dissertation study.

My Whiteness is present in this study. My understanding of Whiteness and implications of how my body and language are read and understood by others has developed more fully during the analysis and writing process that occurred while I engaged in spirituality-based twelve-step recovery. This is the hope that I share in this study. I believe notions of spirituality and recovery hold possibilities for White people to identify as agents of oppression and begin recovering from White supremacy through lifelong action-oriented work that includes making amends to those who have been harmed and serving others. I am hopeful that a framework for recovering from White supremacy would be operationalizable for oppressors and oppressed alike but it is very important to note that the explicit focus in this study is on the experiences of people racialized as White and understanding them through a lens that draws from principles of spirituality and recovery.

Summary

Through interpretive case methodology I identified three incidents that were critical to participants in my study. These incidents were critical because they involve emotion, decision-making, and managing uncertainty. They became data I could not ignore. In the next chapter I share one understanding of the significance of these incidents related to identifying Whiteness in teacher preparation.

CHAPTER 4: ANALYSIS

In Chapter 2, I presented two interconnected bodies of work: Whiteness and raciolinguistics. I first discussed the presence of Whiteness in the context of teacher preparation for language-minoritized education and articulated how Whiteness can be understood at the micro, meso, and macro levels. Second, I introduced raciolinguistics as a powerful field for exploring the intersections of language and race because, as Motha (2014) described, "language is inseparable from racial and national identity" (p. 14). A major takeaway from my discussion of Whiteness and raciolinguistics in Chapter 2 is that language plays a critical role in our lives, including contributing to and being a reflection of processes of racialization. In other words, the English language is not racially neutral (Motha, 2014, p. 16). I concluded Chapter 2 by presenting three areas that may offer potential for addressing Whiteness in teacher development: complicated conversations, dispositions, and spirituality. These three ideas will be important touchstones for Chapter 5.

In chapter 3, I described qualitative case methodology and my unique approach for selecting three critical incidents from my larger body of data. I articulated how my approach to selecting critical incidents is well-suited for interpretive epistemologies because it reveals “underlying trends, motives, and structures” (Tripp, 2012, p. 25). In this case, the underlying structure is Whiteness and White cultural hegemony that can be overlooked because of its pervasiveness.

In this chapter, I analyze each critical incident from multiple stances. By analyzing a single critical incident from multiple stances or lenses, I am able to weave in the major concepts from chapter 2 and show how many elements of Whiteness are at play

in a single moment in time. The core elements from chapter 2 that resurface here include the micro, meso, and macro levels of Whiteness, which are simultaneously present in every interaction. I also draw attention to four characteristics of White cultural hegemony: common sense, White gaze, dominance, and invisibility. Lastly, I examine the interplay of race and language, analyzing raciolinguistic ideologies with a particular focus on monoglossic and heteroglossic language ideologies. Each critical incident contributes a distinct perspective on the types of considerations confronting contemporary pre-service content teachers regarding language and race.

The first critical incident, titled *"I didn't want to trivialize it": White understandings of language use and racialization*, is about the presence of monoglossic and heteroglossic language ideologies in discourse on using languages other than English in school spaces. In it, I examine Mike's avoidance of the Spanish language in an interaction with youth and describe how macro-level Whiteness is present in his micro-level choice to respond to youth in English.

The second critical incident, titled *"Am I just too educated about racism to be able to be a public school teacher?": Non-neutrality of content instruction*, is about the connection between instruction and macro-level socio-political discourse, specifically, instruction being a space where raciolinguistic ideologies emerge. Here, I explore Jane's response to a cooperating teacher who held a structured debate on the Muslim Ban.

The third critical incident, titled *"When I told them I've been shot at...the whole class was completely different after that": A White gaze on imaginings of self* is about the role of the White gaze and dominance on Jack's critical self-awareness. In it, I examine

Jack's decision to share his military background with a classroom of language-minoritized youth, some of whom had experienced war-related trauma.

Each critical incident is part of a unique context and illustrates different aspects of Whiteness, or different ways of seeing Whiteness. Therefore, these critical incidents are complementary and, taken together, illustrate the breadth and pervasiveness and nuanced ways Whiteness is present in teacher preparation. Importantly, this work is not about blaming teacher educators, a teacher preparation program, or the field of teacher development. This is about understanding, through a raciolinguistic examination of candidate experiences, the ways in which sites of educator development have been socially constructed within a White supremist framework that will continue to stifle equity-driven work in nefarious ways, unless explicitly and unwaveringly addressed.

Mike

"I didn't want to trivialize it": White understandings of language use and racialization

In the following critical incident, Mike described an interaction in which he chose to avoid using Spanish with youth in a school setting. My analysis will involve racing language, which is "theorizing language through the lens of race...using race theory to better understand the social and political process of sociolinguistic variation" (Alim, 2016a, p. 12). To do this, I analyze Mike's choice to avoid using Spanish from three distinct lenses: a language-as-asset-to-learning-English stance; an avoidance of trivializing (or, avoiding Mock Spanish) stance in which Mike uses language to racially distance himself from offensive White, English-speakers of Spanish; and a heteroglossic language ideological stance that challenges the clear-cut boundaries between languages.

Miranda: Do either of you have experiences learning a language other than English?

Mike: A little bit. So I took Spanish starting in ninth grade. I took it for three years I didn't learn very much at all in those three years. We did a lot of Battleship and a lot of worksheets.

Miranda: Yeah.

Mike: And I just didn't really learn it. Then I took it for three semesters in college and passed 1004 Spanish here. I know very little basic conversational Spanish. Now I'm trying to relearn it via Duolingo, an app on my smartphone. I know very little but I can make basic conversation.

Miranda: Yeah. Did you have any folks in your class who were native Spanish speakers?

Mike: Yes. I don't know if this is jumping too far ahead.

Miranda: No, no, go for it.

Mike: Sometimes they would talk in Spanish and I could understand parts of it. I would have a debate as a teacher—would it be trivializing if I joined in? Would it sound like I was making fun of them for speaking Spanish? One student was talking to his friend and he just finished his conversation. I asked him something or I said his name and then he responded, "Hola." “Hola, cómo estás?" is what I was going to say. I didn't want to trivialize it, so I just actually ended up just saying, “Hey, what's up?"

Hello , how are you?

(Group Interview with Mike and Jane, December 6, 2016)

Lens 1: Language-as-asset-to-learning-English. Mike is learning to teach in the context of a state that is a member of the World-Class Instruction, Design and Assessment (WIDA) Consortium. As such, the state has adopted WIDA’s English Language Development Standards. Further, WIDA has become part of state legislation and the state’s plan to meet federal requirements for the Every Student Succeeds Act (ESSA), which requires states to measure growth toward English language proficiency

(Minnesota Department of Education, 2018). In this state's context, the terms English learner (EL) or English language learner (ELL) are frequently used and perceived by many as less problematic than former labels such as limited English proficient (LEP). This is because the "L" phrase LEP assumes a student's overall proficiency is "limited" and does not recognize the language variation within one learner. For example, a learner could be highly proficient in one or more of the language modalities (reading, writing, listening, speaking) but it would go unrecognized with the phrase LEP.

In this state, also, languages other than English are perceived as assets for cultivating English language proficiency. This is communicated in the assets frame referred to as WIDA's "can-do" philosophy: "WIDA embraces inclusion and equity with its Can Do philosophy. WIDA focuses attention on expanding students' academic language by building on the inherent resources of English language learners (ELLs)" (WIDA, 2014).

Within this can-do philosophy, languages other than English have a place in school. They are often described as assets to learning English, particularly when students have prior academic experiences in their other languages. On a surface level, this seems to call for schools to be spaces that support language-minoritized students, in part, through the production and inclusion of languages other than English in regular classroom activities. In other words, it provides the opportunity to address Whiteness as the meso-level, with school policy that calls for home language use in U.S. classrooms.

With further analysis, however, this also communicates the message that languages other than English serve the distinct function of cultivating academic English suggesting that language-as-an-asset-to-learning-English is a symptom of macro level

Whiteness. Van Leeuwen's (2007) notion of legitimation can help explain how the language-as-an-asset-to-learning-English discourse or stance places value on languages other than English only if they serve to develop academic English proficiency. In other words, rather than holding inherent value as being part of the lived human experience of those who are language-minoritized, languages other than English are legitimized by their ability to contribute to English language development.

It is not to say that language-as-an-asset-to-learning-English fully ignores the morality or humanity of being able to speak a home language other than English in school. There is an abundance of work that calls attention to languages other than English as critical in the humanization of youth and families in school spaces. For example, Gonzalez et al. (1995) have done significant work regarding the notion of funds of knowledge—the intellectual and social "resources" of Latino youth and families. Nevertheless, perspectives like this, that tie the worth of home language and culture in respect to their ability to cultivate White middle class norms of success (e.g., learn academic English), continues to illustrate the macro-level Whiteness that inundates our education system.

Further, the language-as-an-asset-to-learning-English perspective fits within the additive models of language development. As such, it includes the notion that once a person has learned a certain level of academic English, they will have greater access to social and economic opportunities afforded to (often-monolingual) native speakers of English. This is part of the macro-level discourse on the importance of learning those White, middle class norms in school. Yet, Flores and Rosa (2015) described how additive models of language development that focus on appropriateness, such as calling for

language-minoritized students to learn only certain, sanctioned language varieties for school (e.g., academic English), are severely limited:

> Specifically, while appropriateness-based models advocate teaching language-minoritized students to enact the linguistic practices of the White speaking subject when appropriate, the White listening subject often continues to hear linguistic markedness and deviancy regardless of how well language-minoritized students model themselves after the White speaking subject. Thus, notions such as 'standard language' or 'academic language' and the discourse of appropriateness in which they both are embedded must be conceptualized as racialized ideological perceptions rather than objective linguistic categories. (p. 152)

In other words, it seems to be impossible to remove race from language or the language from race through the language-as-an-asset-to-learning-English perspective. The message that learning standard, academic English is directly tied to achieving upward social mobility and decreased discrimination is false.

> Building from this perspective, linguistic stigmatization should be understood less as a reflection of objective linguistic practices than of perceptions that construe appropriateness based on speakers' racial positions. In this sense, advocates of appropriateness-based models of language education overlook the ways that particular people's linguistic practices can be stigmatized regardless of the extent to which they approximate or correspond to standard forms. (Flores & Rosa, 2015, p. 152)

Teaching standard, academic English is what Flores and Rosa refer to as a cultural emblem, which "perpetuates raciolinguistic ideologies and thereby contributes to processes of social reproduction and societal stratification" (2015, p. 152).

Lens 2: Avoiding trivializing (avoiding Mock Spanish). Mike described not wanting to trivialize the youth's language and therefore choosing to respond to their Spanish greeting in English. This type of decision aligns with what research has indicated about (White) native speakers of English producing words in phrases in languages other than English as a form of mockery and covert racism. In this case, Mike wanted to avoid Mock Spanish (Hill, 2008). Hill (2008) illustrated this by describing the socio-political history (macro-level) of using Spanish in public spaces in the United States. She argues that while there has been intense "formal and informal pressure to exclude Spanish from public space in the United States," save from ethnic festivals and Mexican-themed restaurants, [White people] still use the language in mock varieties (p. 126). Hill explains, "This simultaneous suppression and appropriation suggests strongly that what is at stake is White privilege, their right to control the symbolic resources of Spanish and shape these to their own purposes" (p. 126). Similarly to the language-as-an-asset-to-learning-English perspective I described above, the ways in which the Spanish language and cultures of individuals from Latin America are deemed "appropriate" unfold in a socio-historical context of Whiteness. Rather than language and culture as being inherently valuable because it is meaningful to the people who speak the language and practice the culture, it becomes valuable only when recognized by those in power, applying a White gaze, and, then, only allowed in certain formats, spaces, and functions. This is an

example of how macro-level Whiteness bridges to meso-level decisions and, in Mike's case, micro-level decisions.

When Mike says he wants to avoid trivializing Spanish, he seems to be accessing this type of frame in his decision to respond in English. As a White, native speaker of English, he fears producing Spanish in a way that is read by the youth as appropriation, Mock Spanish (Hill, 2008), or trivializing. By responding to the Spanish greeting in English, Mike attempts to socially disassociate (Case & Hemmings, 2005) from other White people who engage in Mock Spanish, among other covert and overt forms of linguicism. In other words, Mike recognized the macro-level Whiteness that provided the backdrop for this micro-interaction.

Mike's choice is a glimpse into his emerging identity as a White, English-speaking teacher of language-minoritized youth. The language we use suggests much about our identity in a given moment of time, as well as what we assume the interlocutor will interpret. For example, Roth-Gordon (2016) presents an analysis of data from a decades-earlier study she conducted on how poor Brazilian male youth "manage[d] their racial appearance by moving both toward *and away from* linguistic and cultural practices associated with Whiteness" (p. 52). Youth in her study used language strategically, in part, to inform the way in which their race was (hopefully) read by others. Referring to how one participant used language practices during an interaction with a police officer, Roth-Gordon describes:

> It is not that he pretends that he *is* White; it is that he embraces practices associated with Whiteness in an attempt to distance himself from the stigma of blackness...I am interested not only in how Blue uses language to get himself out

> of his potentially dangerous situation but also in how language has an actual effect on his racial appearance. Language does not offer permanent and/or tangible forms of bodily change, of course...And yet, language offers speakers an incredibly affordable, portable, and abundant set of resources to 'improve' one's racial appearance. (pp. 54-55)

I use what Roth-Gordon presents about language here to consider how, from the lens of trivialization as Mike labeled it, he may have been using language to move away from the stigma of the White, monolingual English-speaker's use of Mock Spanish which "involves the production of Whiteness through the combination of Spanish linguistic forms and English pronunciation" (Rosa, 2016, p. 74). A common example of Mock Spanish is actor Arnold Schwarzenegger's phrase "hasta la vista, baby" in *Terminator 2: Judgment day* that uses Spanish lexical items with an English phonological structure (Cameron et al., 1991). From this lens, Mike's choice to respond to the greeting "hola" with the English "what's up?", rather than a similar greeting that he knew in Spanish, could be attending to his understanding of Mock Spanish and his desire to, as Roth-Gordon suggests, improve his racial appearance to the youth by distancing himself from White people who engage in practices of Mock Spanish.

It is also important to consider other contextual factors that may have contributed to Mike's perception that responding in Spanish would have had a negative effect. For instance, Mike's perception of his Spanish language proficiency may have informed his decision to respond in English. In other words, had he perceived himself as highly proficient in Spanish, being able to produce more Spanish-like phonological structures, he may have responded in Spanish. It is possible he may have perceived that type of

production as less offensive than a White, native speaker of English producing Spanish words but with English phonological structures.

Another question worth exploring is how Mike's perception of his racial and ethnic identities may have interacted with his decision to respond in English. If Mike's own identity pushed the boundary of Whiteness, or if he anticipated being read as a person of color by the youth, perhaps he may have been more inclined to respond in Spanish. As Roth-Gordon (2016) articulates, "In real-life, face-to-face communication, there is no way to separate out how people *sound* from the visual cues we normally associate with race (such as skin color, hair texture, facial features, etc.)" (p. 55). It is possible having been socialized in an English-speaking context, in which levels of language proficiency toward a middle-class White standard are clearly articulated by state-sanctioned bodies (e.g., WIDA), informed his perception of his 'proficiency' as a metric for deservedness or sufficiency in being able to respond in Spanish. Further intersections of gender and age could also be explored.

Lens 3: Heteroglossic language ideological stance. Mike described wanting to avoid trivializing the youth's home language so he decided to respond in English to their greeting in Spanish. Ultimately, Mike interpreted if he used Spanish to interact with the youth he would violate their communal racial- and linguistic- space. Mike's choice was also driven by, or reflective of, an ideological stance related to language. Specifically, Mike's understanding of what his use of Spanish would have meant in that particular interaction was driven by his socialization in a monolingual framework that understands bilingualism as double monolingualism (Flores & Rosa, 2015).

With a double monolingualism lens, or a monoglossic language ideological stance, Mike perceives he cannot or should not use Spanish with the youth because he is not proficient enough to avoid sounding like a White person appropriating the Spanish language. This positions the use of Spanish as distinct from the use of English or any other language. In this way, it is an expression of the ideology of double monolingualism which also reflects the macro-level Whiteness related to language use and development. In the ideology of double monolingualism, languages are treated as distinct entities, learned and assessed individually and independent from one another. Unknowingly, Mike was ascribing to macro-level White discourses about language in his decision to respond to youth in English.

A heteroglossic language ideology could have contributed to Mike's examination of his decision in that moment. Within a heteroglossic language ideological stance "languages are seen as interacting in complex ways in the linguistic practices and social relations of language-minoritized people" (Flores & Rosa, 2015, p. 154). Instead of languages remaining in separate categories in how they are used, when they are used, and how they inform speaker identity, heteroglossic language ideology normalizes translanguaging (Lewis, Jones, & Baker, 2012) and pluralingualism (Moore & Gajo, 2009) including the dynamic ways in which languages interact in an individual's linguistic repertoire. Rather than appropriating or trivializing Spanish by producing what he considered to be a less-than-proficient response, Mike could have been pushing against the monoglossic language ideologies that are a part of macro-level Whiteness related to language.

Summary. This analysis shows that even a micro-level interaction, in this case an exchange of "hola" and "what's up" are laden with complex socio-historical and socio-political understandings. A host of inter-related factors informs how individuals understand their language use. In these examples, Mike seemed to have emerging understanding of the implications of his language use in nuanced ways—ways informed by the interactions of contextual cues to create an overall condition in which he made a language decision.

One primary contextual cue is race. It is critical to remember that race can be interpreted differently depending on who is doing the looking. Alim (2016b) described an account of being raced in nine different ways (Indian, Algerian, Mexican, Turkish, American Latino, Columbian, Arab, Black, and Coloured or Cape Malay) depending on who was doing the looking—"that is, how my body (phenotype, comportment) and language (my use of particular linguistic resources, in particular ways, including gestures) are translated racially" (p. 36). Further, the way we translate and are translated are not fully accurate. As Reyes (2016) explained:

> When we encounter an individual, the signs that that individual is understood as displaying (be it linguistic or other behavioral signs) are not directly experienced by us. Instead, these signs are mediated by stereotypes about groups that come to recruit those individuals as members...to understand language is to understand how it gets linked to people—what I have been referring to as stereotypes, or what Asif Agha (2005) calls 'figures of personhood' (compare Goffman, 1974). (p. 312)

What Reyes refers to in the passage above can be understood in terms of macro-level Whiteness. The ways in which the signs we read are "mediated by stereotypes" is how macro-level Whiteness manifests in our moment-by-moment interactions. In Mike's case, I discussed how his understanding of race, language, the complex socio-political landscape, and appropriateness informed his choice to respond to youth in English when it could have been an opportunity to disrupt Whiteness by pushing the boundaries of what is raciolinguistically appropriate in school.

Jane

"Am I just too educated about racism to be able to be a public school teacher?": Non-Neutrality of Content Instruction

The following critical incident is about Jane navigating her cooperating teacher's (Bill) decision to hold a structured debate on the travel ban. The travel ban was a U.S. Presidential executive order, also referred to as the Muslim Ban. As summarized by Shear, Kulish, and Feuer it:

> suspended entry of all refugees to the United States for 120 days, barred Syrian refugees indefinitely, and blocked entry into the United States for 90 days for citizens of seven predominantly Muslim countries: Iran, Iraq, Libya, Somalia, Sudan, Syria and Yemen. The Department of Homeland Security said that the order also barred green card holders from those countries from re-entering the United States. In a briefing for reporters, White House officials said that green card holders from the seven affected countries who are outside the United States would need a case-by-case waiver to return. (2017, January 28)

Importantly, the Muslim Ban was policy that led to violent implications for many Americans. Alim (2016a) described

> In late 2015, after the Paris attacks, and in the same month that Trump and Cruz and others fomented anti-Muslim sentiments, violence against Muslims (and other People of Color mistaken for Muslims, such as Sikhs and Indian women who wear headscarves) *tripled,* according to California State University's Center for the Study of Hate and Extremism. (p. 26)

In my analysis, I examine the critical incident through three different lenses. The first lens is that all viewpoints are welcome in the classroom; all knowledge must be validated in our democracy. The second lens is that certain topics are not appropriate for school settings; due to the harm they cause, the violences they impose on youth, they should never be allowed in school. The third lens is situated between the two aforementioned ones and examines how, with a critical sociocultural consciousness, or attention to the broader socio-political discourses that reflect currents of Whiteness, "appropriateness" begins to take on new meaning—defined moment-to-moment in collaboration with those most affected by the topic or idea.

1	Jane:	To give you one example, he wanted to do a structured controversy about the Muslim Ban. Which I was uncomfortable with to begin with because I feel like it's not controversial. It's very clearly just really racist and there is no reasonable side to it.
5	Miranda:	And how hurtful for kids in the class who are Muslims and thinking that a teacher is gonna, even for a moment, humor that side of the debate, like legitimize it, even for a second, to bring it to a classroom. Oh my god.
10	Jane:	Yeah, it's so reassuring for me to hear you say that because I spend a lot of time in this program thinking, "Am I just too educated about racism to be able to be a public school teacher because

there's just stuff I can't get myself to do?" Michelle Johnson would love that idea. Right after Trump won the election she was like, "All viewpoints are welcome in this classroom" and I just
15 raised my hand, "Sexual assault?" I was just like, "No, all viewpoints are not welcome, they won't be welcome in my classroom."

(Phone conversation with Jane, February 25, 2017)

Lens 1: 'All viewpoints are welcome in this classroom.' One lens for examining this critical incident is that all perspectives should be allowed in the classroom. From this lens, we can see remnants of democratic ideals, freedom of speech, and the notion that all voices matter. Therefore, a teacher must hold space for all perspectives so they[1] do not effectively exclude anyone from seeking their fullest educational experience or being part of the democracy. Additionally, this lens can have a critical flavor; that, in order for a teacher to ensure they are not the source of indoctrination of ideas, it could be argued that it's necessary for all youth to put their viewpoints into the classroom. From this lens, Jane's exclusion of all viewpoints about the Muslim Ban would be interpreted as a barrier to students' full engagement in a democratic education.

From the lens that all viewpoints are welcome in the classroom, it may be taken for granted that the holder of this perspective assumes that every perspective is equally valuable. The underlying message of a stance that uninhibitedly welcomes all perspectives into the classroom is one of common sense (Kumashiro, 2015)—that all knowledge justifiably has a space in education settings. From this framing, it would be

[1] I use the term "they" to refer to a singular third person when I am speaking in general about an unknown other. I choose to use they instead of the traditional she/he because it is non-binary and gender inclusive.

imperative that all students share their perspectives. However, inherent to this perspective, and deeply problematic, is the notion that all viewpoints are equal. When a teacher openly allows all viewpoints in the classroom, they are teaching implicit curricula (Cornbleth, 1984), one that will maintain status quo of Whiteness. How does this happen? Quite frankly, it happens in every nano-level decision related to a teacher applying this lens to their practice. When a teacher believes that all viewpoints matter equally, they are ignoring the broader socio-political context in which those viewpoints are situated. When a teacher claims to hold space for all viewpoints in their classroom, they are really only holding space for the same voices who have already learned how to insert themselves to continue doing so because they're not recognizing how the macro-level power dynamics are at play on a micro-level in the classroom.

Another way to analyze this is that an imprudent adoption of the stance all viewpoints matter does not explicitly trouble the notion of "value." To trouble the notion of value, we would interrogate what it means for a perspective to be valuable and whether the harm a perspective might cause could actually lessen its value. But concepts like "value" and "harm" only make sense when contextualized in the broader socio-cultural and socio-political landscape. Specifically, when considering the definition of value and harm in a context of inequality (like the U.S.), we must ask ourselves for whom does something have value and to whom might something cause harm?

Without explicitly interrogating questions like those, the lens that all viewpoints matter upholds Whiteness, which Jupp et al. (2016) describe as "hegemonic racial structurings of social and material realities operating in the present moment that perpetuate racialized inequalities and injustices" (p. 1154). When a teacher holds space

for students to insert their ideas into the classroom, from a stance that "all perspectives are equal," they are perpetuating racialized injustices by ignoring the traumas and violences some might experience upon witnessing their classmates' overt discrimination (as manifest in the seemingly innocuousness of sharing their perspective). The limitation of this perspective, therefore, is that it does not inherently recognize the complex socio-historical and socio-political context of any particular perspective and ignores the damages reckless insertion of viewpoints could cause when sanctioned by a teacher. In other words, though any one viewpoint might be, from a decontextualized standpoint, as valid as another, education is not a decontextualized or neutral space. Our viewpoints are not neutral and placing them in social spaces is not an impartial act. An educator that allows all viewpoints to be shared but ignores the socio-cultural undertones and socio-cultural histories embedded in the viewpoints is causing harm. As Kumashiro (2015) articulated:

> Learning involves *looking beyond* what students already know, what teachers already know, and what we both are only now coming to know, not by rejecting such knowledge, but by treating it paradoxically, that is, by learning what matters in society (and how it informs my identity, relationships, and actions), while asking why it matters (and how it can reinforce and challenge an oppressive status quo). (p. 32)

Lens 2: "All viewpoints are not welcome in my classroom." In this critical incident, Jane described the discomfort she felt when her cooperating teacher shared his idea for crafting a series of lessons building toward a structured debate about the Muslim Ban. Jane expressed a similar discomfort with a university instructor's perspective that all

perspectives are welcome in the classroom. Jane seems to be communicating that, when perspectives are racist or in another way discriminatory, they should not be sanctioned by teachers for classroom learning. This stance could result with the decision to intentionally exclude certain topics from the classroom. It could also attempt to set the tone for what is allowable to say and what is not allowable to say resulting, perhaps, in the silencing of some perspectives. In other words, the teacher would try to communicate their stance on certain socio-historical and socio-political topics and youth would learn how to navigate classroom dynamics (mostly the hidden curriculum of the teacher's ideology and beliefs), based on the teacher's explicitly stated expectations.

One tension with the lens "all viewpoints are not welcome in my classroom," is that youth may not openly or readily share or disclose their values and opinions, particularly when they perceive it to be in opposition with the teacher's expectations. Another problem with this stance is that the teacher is assumed to be the sole arbiter of what is good and of value for the classroom. This means that the class is subject to the teacher's individual knowledge and implicit biases. In other words, by "protecting" some students from the hurtful perspective of other students, we might be subjecting them to our own variety of indoctrination, causing a different type of harm even with the best intentions.

The first two lenses seem to represent opposite ends of a continuum with the first lens, 'all viewpoints are welcome in this classroom,' the pendulum swung toward the end of a continuum that would openly allow all voices to present in the classroom. With the second lens, "All viewpoints are not welcome in my classroom," the pendulum swung toward the opposite end of the continuum, categorically limiting what would be allowed

in the classroom. The third lens looks for a more nuanced approach that would require engaging a critical socio-cultural consciousness to make moment-to-moment decisions of what is appropriate, in collaboration with those most marginalized by meso and macro power structures.

Lens 3: Critical socio-cultural consciousness; moment-to-moment understanding of "appropriateness." One of the consequences of all viewpoints being welcome in a classroom is that many educators are not prepared to field the power dynamics inherent in them. I draw from Vaught and Castagno (2008) to argue that "This legitimation is a function of Whiteness as property that, like hegemony (Gramsci, 1971), reifies the status quo by appearing to extend privileges and rights to non-speaking members of the society" (p. 107). I argue that this is a key aspect that perpetuates the harm done to youth, families, and communities who have been historically subjected to the hegemonic White power structures.

There is an abundance of literature about the under preparation of largely White, English-speaking women to teach an increasingly racially and linguistically diverse student body. One way this divide is described is that teachers and students have not lived the same experiences so educators must make school content relevant to students, rather than a replication of the teacher's White cultural norms and values (Hyland, 2009). But making content relevant is still an act that is done to the youth. Just as deciding what to allow and to ban from the classroom, is a decision that youth are subjected to. The larger problem seems to be that youth are excluded from the decision-making processes altogether and this situates them as subjects in a system rather than agents. Rather than Bill, Michelle, Jane, or any other educators make unilateral decisions about what is

appropriate in school, how could they instead learn from those most affected by White power structures? How could the voices of those marginalized and oppressed by White systems of power be involved in designing curriculum, for instance?

The third lens calls for critical socio-cultural dialogue as part of the healing process necessary for an unhealthy system to be recovered from the dependency on White superiority. White superiority is manifest in the subjugation of youth and teacher candidates to sole decision-making of educators who may or may not be prepared to engage in critical socio-cultural dialogue, or even recognize it. Again, this is not about blaming any one layer or institution, or any one particular demographic group. This is about recognizing that we have all been subjected to the broader socialization process that places Whiteness, in all its forms, as the norm, and on which our education systems have been constructed. This means that we must all be involved in active, ongoing, and ever-expanding healing processes or we run the risk of experiencing relapse.

Jane seemed to experience a significant level of discomfort with bringing the Muslim Ban into the classroom in the debate form because it legitimized what she believed to be overtly racist and linguicist ideologies. From this lens, her discomfort might be about the mode of integrating the Muslim Ban into the classroom rather than the content itself. A debate implies that there is legitimacy to each side—those in support of and those in opposition to. Jane's perspective is that there is a fundamental problem with a teacher implying that there is legitimacy with a policy that is clearly doing harm to many youths in the classroom. In other words, the Muslim Ban is not just a polarizing topic. Suggesting its legitimacy by a person in power (teacher) risks harming youth who

are actually impacted in real and violent ways by the narratives circulating around this policy.

In essence, Jane takes issue with the privilege inherent in thinking that a debate about the Muslim Ban would be appropriate. She seems to be highlighting the fact that the content is an extension of the broader socio-historical and socio-political inequities that youth affected by the travel ban, primarily Muslim, many language-minoritized, many with recent immigration history, experience daily. In other words, when White, middle-class youth engage in a debate about issues that do not directly affect them, the consequences are different. When those students leave school at the end of the day, they can often leave behind at least some of the impacts from the lesson. On the contrary, youth directly affected by the travel ban face the violences outside of school. Now they are being subjected to experiencing them in class, because of a teacher's choice to hold a structured debate.

On the one hand, Bill's choice to hold a debate on the Muslim Ban could be considered an oversight of the current political landscape. From that perspective, the solution would be to build his knowledge around what was happening regarding the Muslim Ban and the resulting uptick in violence. On the other hand, Bill's choice can be understood as embodying raciolinguistic ideologies. From this lens, there are complex raciolinguistic ideologies inherent in his perception of the appropriateness of holding a debate on the Muslim Ban. These raciolinguistic ideologies run deeper than simply knowledge building and bringing Bill into awareness of current political topics.

From a raciolinguistic lens, Bill's choice to hold a structured debate on the Muslim Ban is related to his perception of people who are Muslim as being non-White

and speakers of languages other than English. Even though identifying as Muslim is about religion and not race and language, it is long-established that race, language, and religion have complex interplay (Alim, 2016b; Bailey, 2000; Bucholtz, 1995; Corbin, 2017). As Alim (2016b) explained, "various signs—linguistic and phenotypic (from skin color to beard)—come to take on multiple social meanings across race, class, and, in this case, religion as well. Nah, this shit ain't complicated" (p. 43). I can illustrate the point that Bill's choice upholds raciolinguistic ideologies simply by switching the topic of the structured debate. I suggest that Bill would not hold structured debates about the merits of the Shoah. He would not do this because of the way persons who are Jewish have been subsumed into White identity—in terms of phenotype and language. Why, then, would holding a debate about the Shoah be appalling and unthinkable but the Muslim Ban is timely and relevant? The answer is the complex interplay among religion, race, and language or raciolinguistic ideologies. Whiteness is blatantly present in Bill's ability to entertain the merits of a structured debate on a topic that systematically discriminates against persons raced as non-White and speakers of languages other than English.

Bill's inability to view the potential harm and violence of the activity on youth in his classroom is the result of Whiteness in which he has the privilege of not having to question the appropriateness of his actions. As a matter of fact, because of the way gender is positioned in a system of Whiteness, hyper-masculinity and boys being socialized to be rule breakers (Davies, 2003), Jane's questioning of Bill's idea to hold a debate on the Muslim Ban could actually reinforce his perception of the validity of the lesson, because it draws on White notions of gender. He might experience pleasure in fulfilling the White gendered expectation of being a rule-breaker—someone who does

something that others are too afraid to do, in this case hold a debate about the Muslim Ban. I mention the intersection of gender here because it is important to know that Whiteness is not only about race. Future work could explore the role of gender in Jane's experiences. Again, this shit is complicated.

Summary. I examined Jane's critical incident from three different lenses: "all viewpoints are welcome in this classroom," "all viewpoints are not welcome in my classroom," and critical socio-cultural consciousness. Raciolinguistic ideologies are present when educators uninhibitedly allow all perspectives into the classroom, such as holding a debate on the Muslim Ban. Whiteness allows ignorance and imprudence to run rampant under the guise of democracy and the First Amendment. Whiteness is so pervasive that teachers like Bill and Michelle, a university-based teacher educator, can craft logical arguments—commonsensical reasoning—that allows them to commit pedagogical violence. Without consciously critiquing the socio-political and socio-historical implications of pedagogical choices, an educator's reflex will unequivocally result in perpetuating the status quo because their White gaze maintains the invisibility of their choices. As Kumashiro (2015) summarized:

> challenging oppression does not consist solely of changing the ways that individuals think and feel. Challenging oppression requires addressing the broader social context in which we live. After all, the taken-for-granted views of the world that individuals carry often reflect the commonsensical ideas that permeate mainstream society. (p. 28)

Jack

Critical Incident 3: "When I told them I've been shot at...the whole class was completely different after that": A White Gaze on Imaginings of Self

The third critical incident is about Jack's choice to share details of his military background, including pictures of himself in military uniform holding weapons, with youth who have experienced war-related trauma. I examine Jack's critical incident from three distinct lenses, each focusing on the variety of ways his decision about sharing his military background and military pictures with language-minoritized youth who experienced war-related trauma could be understood. The first lens, "It was kind of divided," focuses on not showing the pictures because they could be triggering. The second lens focuses on sharing the pictures to "build mutual respect and rapport." The third lens, conscientization (Freire, 2000)—critical self-awareness and disrupting White logic, considers the question from a place of critical self-awareness and examines the space between the two ends of the imagined continuum.

Miranda: Okay, here's a, maybe a strange question. Were there any emotions you experienced while learning to work with Language-minoritized students?

Jack: Yeah, actually. There was one day, maybe just because my military experience is different, because that's really where it stems from, but I know that a group of students I was teaching, like the 20 immigrant Karen students, a lot of them had run away from soldiers and stuff. And when they figured out that I was in the military, they wanted to see pictures of me in my uniform. Unfortunately, I don't have very many, "Oh here's like a cutsie picture of me in uniform." It's usually me covered in grime and machine guns and whatever else. I remember I asked my cooperating teacher, "Oh, students want to see pictures of me. Is that appropriate? But this is all I got." And I had one or two pictures of me on my phone or something. And she's like, "I don't know." I remember we had a big conversation about it in the little room with the ROTC instructors too, because they're military

people. The other teachers, we were all just sittin' there talkin' about it over lunch one time. And it was kind of divided. Two of the teachers really thought that it was a bad idea. One, I kind of looked happy in one of the pictures. Two, the other one said that some of the students obviously had bad experiences. I know one specifically, her sister was shot and killed when they were running away. They said that seeing pictures of a soldier in uniform with a machine gun would be traumatic...

Miranda: Absolutely. Triggers.

Jack: Yeah, some sort of remembering thing going on. Then I remember the ROTC instructors were like, "No, mostly, every time, I have what you see in my office. I have my pictures in here. I have students coming in here all the time. And I've talked about stories and stuff like that. Most students respect it. And they find it like develops mutual respect and rapport with the students when I tell them about experiences I've had." I thought about asking the principal too, just to see what he would say but I never had time. Andie didn't really want me to so I just didn't. I didn't show 'em pictures. But when she was gone they were asking me about military stuff, and, you know, I'm a pretty honest person, at least I try to be, so I just answered every single one of their questions. And I remember the girl who lost her sister specifically, her mom had also killed herself earlier that year, so she was having a rough time, and she was one of our top students, she was like in and out of the classroom. I don't remember the whole, all the backstory. I remember we talked to one of the counselors and I knew the EL coteacher knew a lot more about it than we did but she had a lot of stuff going on at home. But when I told them, "Oh, yeah, I've been shot at. I know it's scary. I know what that fear feels like" and whatever else, the whole class was completely different after that. Little to no classroom disruption, students were a lot more open with me—willing to talk with me about pretty much anything, even the ones that weren't that good at English were coming and trying talk to me about what I did on the weekend and stuff after that.

(Interview with Jack, May 24, 2017)

Lens 1: "It was kind of divided." According to Jack, the group he conferred with was divided primarily into two camps. The first lens examines the perspective the camp that believed Jack should not talk openly about his military background or show

pictures of himself in uniform holding weapons. The two primary arguments that were made, mostly by teachers, were 1) that Jack's smile might communicate an unintended message; and 2) the images could be triggering for some students, bringing up difficult memories for them. I analyze both of these arguments below and offer two additional considerations that highlight the context of Whiteness: 1) that when a person of power shares stories and images like these, it communicates what is acceptable to those with less power and affects not only what happens that day in the classroom but, perhaps, punctures the protective sanctuary that the classroom had been up until that point in time; and 2) the vicarious trauma experienced by youth who had not experienced war-related trauma first hand, but who had knowledge of the trauma of their classmates or others in their life (e.g., family, friends).

First, in lines 20-21, Jack stated that one problem with showing his pictures was that he had a happy facial expression. This micro-level detail could be significant because it projects a degree of happiness in a context that some youth in the room had experienced in terrifying ways. The problem with a terrifying event being portrayed as something light-hearted (as indicated by a smile) is that it could undermine the youth's experience or memory of the experience. It can lead youth to question what they experienced and whether their memory and experience is somehow exaggerated. Further, the circumstances surrounding a traumatizing event can significantly impact the way an individual experiences the trauma. Jack had a choice to be involved in the military, whereas the youth did not choose to be affected by war. In a context of Whiteness, in which White men are positioned with the most power, their characterization of events receives more legitimation than others'. Therefore, the first problem with the smile is that

it could undermine the trauma of what the youth and their families experienced and it ignores the presence of choice for Jack and lack of choice for the youth.

A second reason not to show the pictures and tell the stories are that they could be triggering for youth in the room. In lines 21-25, Jack recalled one teacher describing that a student's sister was shot and killed while they were running away, presumably from war-related violence. For youth who have experienced traumatic events, visual cues can trigger recollection of those events. This means that, in their minds, a youth could be brought to the time and place in which the traumatic event occurred. Then, their bodies have a physical and physiological response to the trigger (van der Kolk, 2005). Educators who Jack was collaborating with posed these first two reasons not to show the pictures. Now, from the lens of Whiteness, I offer two additional reasons the pictures could be damaging: 1) communication of what is acceptable in the classroom, and 2) vicarious trauma.

First, Jack holds a position of authority in relation to the youth in the classroom. There is a general teacher-student power dynamic, which is a type of meso-level Whiteness, instilled by Jack representing the institution of education. There is also a power dynamic related to language: Jack is English-speaking and the youth are speakers of languages other than English. This reflects micro-level Whiteness as Jack, as an individual, is a native speaker of English. It also reflects macro-level Whiteness because "standard, academic English" is intertwined with White ideals (Flores & Rosa, 2015). When Jack shows images of his involvement in war, his behavior is immediately authorized by his position of power. This can impact not only the experiences of youth the day he shows pictures but linger into the future. For example, what was, up to that

point, a classroom sanctuary—a space in which youths' past traumas were not publicly exposed—has now been compromised. The classroom becomes a dangerous space for the youth—one in which they cannot, even momentarily, escape the weight of their traumas.

A second way, through the lens of Whiteness, that showing the pictures is problematic is the vicarious trauma experienced by others in the classroom. Joy (2016) described her experience with vicarious trauma when she witnessed the death of someone she befriended. In the case of youth in Jack's classroom, some may not have personally experienced war-related trauma but they might have close friends or family who have. By Jack showing the pictures of an even that was traumatic for the friends and families of these youth, they could in fact experience vicarious trauma. In this section, I examined four reasons for Jack not to show pictures of himself in military uniform with youth who have experienced war-related trauma. Next, I examine the perspective of the educators who thought showing the pictures was a meaningful activity.

Lens 2: To "develop mutual respect and rapport with the students." In this section, I share two affordances of Jack showing pictures from his military background: 1) as part of relationship-building; and 2) as part of the integration of Jack's identities or multiple selves. First, when Jack and Andie brought the question of whether Jack should show military pictures to youth who experienced war-related trauma to their colleagues, instructors in the Reserve Officer Training Corps (ROTC) encouraged Jack to do it. Jack recalled the ROTC instructors saying, "it like develops mutual respect and rapport with the students when I tell them about experiences I've had" (Interview with Jack, May 24, 2017). Here the ROTC instructors suggest that showing pictures and stories of military experiences supported relationship-building with students. From this perspective,

showing pictures resulted in "mutual respect and rapport." In the process of students learning more details about teachers, they also establish more personal connections to them.

Second, Jack showing pictures of his military background became a symbol of his ability to meld a past military self with an emerging educator self. For this reason, sharing the pictures was compelling to Jack; it made space for his military background to be recognized as important. He shared the tension he felt with finding a place for his military identity as an emerging educator:

> I've had this conversation with feeling like I'm limited. It's funny because I've talked about this with Krichelle[2] specifically, a little bit with Brenda[3], but how [this university] values culture and stuff so much, but I still feel like I can't...my Ranger culture doesn't fit in here.
>
> (Interview with Jack, January 10, 2017)

One way Jack could address the issue of his Ranger culture not meeting the institutional definition of "culture" would be to self-advocate. From this lens, Jack's choice to show military pictures is a way to incorporate his background, and former selves, into an emerging teacher self. Thus far, I examined four reasons Jack should not show pictures and two reasons he should. Next, I consider the question from a place of conscientization (Freire, 2000)—developing a critical consciousness. This includes an active awareness of self in relation to others, as understood through lenses of White power and privilege.

[2] Faculty member who first met Jack during his undergraduate program and also is involved with his graduate work.
[3] Content area faculty member.

Lens 3: Conscientization (Freire, 2000)—critical self-awareness and disrupting narratives of White logic. The answer to the question whether Jack should or should not show military pictures is complicated. The first two lenses illustrated some of the complexity in that there were multiple, logical reasons supporting opposite sides. In both cases, educators applied a common sense understanding of what the right decision was. In this section I will trouble the false binary of "opposite sides" and reject the notion of a "right" answer to this question. Instead, I will present a third lens of critical consciousness that disrupts the narratives of White logic of the first two lenses. This third lens illustrates how Whiteness is the manifestation of privilege and power and, in order to disrupt Whiteness, we must be adept at identifying and confronting it.

Whiteness in the narrative boys-as-rule-breakers. In lines 36-38, Jack described his decision to show the photos. From a gender lens, Jack, a male pre-service teacher directly contradicted what his female cooperating teacher requested—to not show the pictures. Jack's choice reflects Whiteness in the socialization of boys to be rebellious and break rules both to express and maintain their gendered power (Davies, 2003). Jack framed this as almost an unavoidable circumstance because he is "a pretty honest person." He positioned his choice as adhering to the principle of honesty rather than directly disobeying his female cooperating teacher. This actually positions Andie as being dishonest by asking Jack to not show the pictures. He continued to draw on his gendered expression of power when he confided to the youth that he was breaking the rules: "I'm not really supposed to be telling you guys this sort of thing, because Andie told me she didn't want me to" (Interview with Jack, May 24, 2017). By representing his choice this way, he positioned himself in direct contradiction with Andie, possibly proposing that

youth choose which side they align with. Because Andie is absent, youth would be inclined to express agreement with the person in power in the room—Jack.

Whiteness in the absence of youth narratives. Missing in the discussion of whether or not Jack should show the photos are the voices of the youth. In actuality, each youth has lived a unique experience and could have been affected by war-related trauma in very different ways. As White, English-speaking adults discussed what the right decision was, the youth themselves were absent from the conversation.

The absence of youth narratives about the meaning of "respect and rapport." This is apparent in the ROTC instructors' interpretation that sharing their pictures and stories of war created "respect and rapport." Without stating their evidence that youth also perceive stronger respect and rapport with the ROTC instructors, they are making assumptions. It is nearly impossible to determine the implications of sharing or not sharing without involving youth who are directly impacted by the choice.

The absence of youth narratives regarding behavior and openness. Jack perceived that everything in his student teaching placement was different once he shared openly about his military background (lines 47-52). Jack described the "completely different" through his perception of improved student behavior and increased student interest in Jack's life outside of school. Jack exhibited a formulaic way of understanding the impact of his choice that I represent with the following equation:

Lots of classroom disruption and no student interest in teacher's personal life	+	Honesty about military	=	"Little to no classroom disruption" and increased student openness

Each part of the equation is laden with subtext and judgements about the meaning of the construct. Therefore, a formulaic way of understanding simplifies the mechanisms at work in this complex interaction. For example, what did classroom disruption look like to Jack before? What evidence does he use to draw the conclusion that there was "little to no classroom disruption" after he shared about his experiences in the military? Also, he claims to be upholding the principle of honesty but does his racial, linguistic, and gendered identity infringe on other people's ability to be honest? There is much hidden within the distilled, formulaic understanding of this moment in the classroom. If we do not make space to interrogate what else might be present, we run the risk of perpetuating Whiteness in unintended ways, and even in the name of moral principles such as honesty.

The absence of youth narratives of their lived experiences. At this point in the interview I probed Jack to explore why he made the choice to share with students.

Miranda: So, then why did you make the choice to do it? That's what I'm curious about too.

Jack: Why?

Miranda: Hmm.

Jack: Because I thought it was the right thing to do.

Miranda: Because why? Like, I'm going to probe a little bit. What made it feel like the right thing to do?

Jack: Well, one I think because I've been there. 'Cause I have friends that can't sleep at night time, you know? But they'll talk about it like it was not a big deal. And obviously they're adults. These people are children and had those experiences when they were a lot younger, you know? I don't know when they came over here so I'm assuming a lot of them were younger. From my personal experience, and maybe this is a bad assumption, most people that have experienced that sort of thing, they're not gonna have a

> flashback and freak out in the middle of class just because they've seen a picture of a soldier with a machine gun. You know, they go on the internet every single day and they watch TV every single day. They see that stuff every single day and they're not freaking out. They're not punching people out. They're not tossin' chairs.
>
> (Interview with Jack, May 24, 2017)

Here, Jack provided insight into some of his thought process that still include assumptions about the youths' experiences. First, he says "I've been there" to refer to having experienced an environment of war just as many of the language-minoritized youth in his particular classroom had. On the one hand, this positions Jack as one of the few teachers the youth could relate to regarding the trauma of war. On the other hand, the experience of war is not just one, static experience or set of experiences. Though Jack and the youth had been in violent places, the context surrounding their presence was very different. Jack chose to serve in the military and enlist in infantry. The youth who experienced war did not have the privilege of choice. Next, Jack revealed that he was making assumptions.

In lines 12-20, Jack articulated a common-sense (Kumashiro, 2008) understanding of why the youth would not be traumatized by his military stories and images. His argument is two-fold. First, they were young when they experienced trauma and would therefore not remember it. Second, they are exposed to violence everyday on the internet and it is not affecting them. The first part of Jack's argument, regarding the age of the youth when they experienced trauma from war, is not corroborated by any evidence. The second part, about witnessing violence on the internet, has a light amount of evidence and is discussed following the next excerpt. Overwhelmingly, Jack's

argument seems to be grounded solely his individual experience and understanding, which is a strong example of the symptoms of Whiteness.

Whiteness in the narrative boys-as-risk-takers: Next Jack frames his choice to show the pictures as taking a risk, something his female cooperating teacher was fearful of doing.

Jack: Andie specifically thought that one student was gonna lose it. That student, he was the one that we couldn't, like, get to or whatever. Apparently, she had seen him watching videos of somebody getting beheaded in class one time, someone getting their head cut off. So she was afraid of that student, I think. Also, I don't think she understands any of those experiences at all. And I think she was just playing it safe, which I think is the wrong thing to do in that situation. I did take a risk. I even told Andie later, "I told them, and I did all this stuff. Please don't be angry with me." She wasn't but I could tell she was a little irritated that I did it anyway.

(Interview with Jack, May 24, 2017)

In Jack's common sense understanding of the regular exposure youth have to violence on the internet, his argument is positioned to make sweeping generalizations about youth nationwide (and globally) who have access to the internet. Here, though, we witness a specific example of a youth viewing a video in class of someone being beheaded. Jack described that the cooperating teacher may have been afraid of this student and their potential reaction to Jack sharing images and stories from the military. Her perspective is all but ignored as Jack seems to position her as a non-knower of information: "Also, I don't think she understands any of those experiences at all." He continued describing how Andie was "playing it safe" and that he "did take a risk."

Here we see binary gender roles in action that position the female cooperating teacher to lose regardless of the choice she made (Davies, 2003). Had she encouraged Jack to share the pictures and stories, in direct opposition to her closest colleagues, she would have been breaching the female ideal to be a team player and not cause trouble. Still, when she encouraged Jack not to show the pictures, she was met with just as much scrutiny, “it was the wrong thing to do.”

Jack described how Andie was irritated that he showed the pictures to the youth. I argue that her negative reaction is not only to Jack showing the pictures but also to another instance in which a male is able to assume a level of power and privilege that females struggle to attain, even when the female should be positioned with having some form of supervisory role. In other words, if Jack were a female teacher candidate and Andie a male cooperating teacher, I believe the scenario would have unfolded much differently.

Whiteness in the narrative “they wanted it.” This final segment illustrates how Whiteness can deflect the personal responsibility of an individual in power (Jack) by invoking the narrative that the people without power (youth) desired the action (to show the pictures).

Jack: Even though she asked me not to do it, I did it because in that moment it felt like the right thing. Because they're asking me about it, asking me about it, asking me about it. And they're like, "How come you don't want to show us? How come you don't want to talk about it?” And I was like, "Well, I don’t mind talking about it but I feel like I'm being held back. They don't want me to show you because of X, Y, Z." And I told them exactly what they said. And they're like, "Well, you realize that we've been shot at too." And then the one girl was like, "Yeah, my sister was killed when we

were running away." And I was like, "All right, well, ask me whatever you want then." Because if they're going to share that sort of thing with me in front of the whole class, I feel like a piece of shit holding my own stuff back. I felt like it was reciprocating. I thought being vulnerable and honest in that moment, transparent, was important for those students in the way that they perceive me.

(Interview with Jack, May 24, 2017)

In lines 2-5, Jack shared a sense of urgency on the part of the students, for him to share about his military background. Jack is listening to the youth's request through White ears longing to merge a former military self with an emerging teacher self. The longing to converge as many selves as possible may be a symptom of Whiteness. Certainly, the youth and their families who fled war, persecution, or otherwise sought asylum do not have the liberty to be their full past selves and new present self. At the same time, Jack expects to be able to do this because he has lived a life of White, male privilege which means that the world is altogether designed to keep him comfortable. It is unclear how the youth first learned of Jack's military background. I expect that he shared enticing nuggets that piqued their interest. This happened parallel to Jack experiencing that his institution's definition of valuing "culture" did not include his military background.

In lines 8-15, Jack retold compelling information from youth who have "been shot at too." We heard, also, from the youth whose sister was killed while running away. This seemed to be a pivot point for Jack, during which he made the decision to tell the youth about his own experiences: "And I was like, 'All right, well, ask me whatever you want then.' Because if they're going to share that sort of thing with me in front of the whole class." This is the first time we hear that the youth shared their experiences prior to Jack sharing his. On the one hand, this could have been a moment for Jack to pause and

simply listen to the youth's stories, without sharing his own. He could have then connected with Andie and engaged in further dialogue, based on the new information students shared with him. On the other hand, maybe Jack sharing his experiences was just as much about validating his own background as it was about connecting with youth. Maybe Jack had experienced a frustrating amount of exclusion from a program that claimed to value diversity (but just not his particular type). And on an altogether other hand, maybe Jack's frustration is a function of the privileged way he was accustomed to living in this world. Perhaps the emotionality he experienced is what we should be curious about—where it comes from and how it influences the way Jack understood what was right in that moment with the youth.

Summary. In this critical incident Jack was navigating whether he should share military pictures with youth, some of whom experienced war-related trauma. I analyzed several potential mediating factors that informed Jack's ultimate decision to show the photos. I described how there is not a single correct answer but that different conclusions can be drawn depending on the logic used. Therefore, it is imperative to be explicit about the logic used to make decisions like these in the classroom. Without explicit attention to power and privilege, narratives of White logic will continue to dominate educator decisions.

Summary

In this chapter, I examined three critical incidents of White, English-speaking pre-service content teachers learning to work with language-minoritized youth and illustrated how Whiteness and raciolinguistic ideologies continue to permeate teacher preparation. In the first critical incident, youth invite Mike into a conversation in Spanish and he

chose to respond in English. In the second critical incident, Jane struggled with a cooperating teacher's decision that is was "appropriate" to hold a structured debate about the Muslim Ban. In the third critical incident, Jack showed military pictures to language-minoritized youth, some of whom had experienced war-related trauma. This analysis answers the first research question, RQ1: How does Whiteness shape the experience of highly reflective teacher candidates who are working with language-minoritized youth? All three critical incidents illustrate White cultural hegemony at the micro, meso, and macro levels.

This analysis also answers the second research question: RQ2: What helps and/or hinders the confrontation of Whiteness for these teacher candidates? Regarding what helped, each participant had significant knowledge or life experience on which to draw as they developed a teaching self. Mike had struggled with suicide, Jane engaged in doctoral studies centered on historical inequities in the United States, and Jack had a strong identity as an Army Ranger. Regarding what hindered, there was no clear space for them to draw on their expertise and background knowledge or interrogate how their lived experiences informed their work as developing teachers. Jane experienced overt and covert oppression of her instructional ideas, particularly related to race and language. This was so pervasive in her experience that she asked herself, "Am I just too educated about racism to be able to be a public school teacher?"

Taken together, these critical incidents illustrate how current approaches to supporting White, English-speaking candidate development to work with language-minoritized youth and families are situated within a society of White cultural hegemony. Therefore, methods aimed at supporting candidate development, that do not dig into the

root from which linguistically and culturally oppressive practices have blossomed, will continue to falter.

The question becomes "what does this mean for teacher development?" In the next chapter I look toward complicated conversations (Mason, 2016), dispositions, and spirituality for ways to directly confront Whiteness in the preparation of White, English-speaking teachers for working with language-minoritized youth. I look toward complicated conversations as a pedagogy that could be implemented relatively quickly in teacher preparation programs. I look to dispositions as providing common language that teacher educators and pre-service teachers alike could use to hold complicated conversations. Then, present a metaphor for Whiteness as an addiction and I look to spirituality for principles that directly confront characteristics of Whiteness. To confront the system of White supremacy, we must cultivate and expand our spiritual experience. To combat dominance (White cultural hegemony), we must work in service of our shared humanity; we must earn our humanity. To unravel common sense narratives of White logic, we must have critical faith. Finally, to challenge the White gaze, we must be other-centered. Further, teacher preparation programs must enact infrastructuring strategies of sponsorship, personal inventory, and amends, to support the recovery from the addiction to Whiteness.

CHAPTER 5: IMPLICATIONS

The three critical incidents I analyzed in Chapter 4 illustrate white cultural hegemony in content area teacher preparation for language-minoritized education. To understand how each critical incident supports the maintenance of white cultural hegemony, I described Whiteness as existing at three levels (micro, meso, macro) simultaneously. Each critical incident was a micro moment in time that connected to broader (macro) histories of racism, linguicism, oppression, and violence. In the assumed absence of explicit approaches to directly confront Whiteness by the teacher preparation program, White cultural hegemony was, in effect, supported by the institutional structures (meso).

This becomes even clearer by recalling that all participants had been identified as "highly reflective" by teacher educators. Participants were primed for critical dialogue but had no clear outlet to engage in it with others or act upon it. Further, each participant had experienced discomforting life events that involved high degrees of emotion. I conceptualize discomfort as a continuum rather than a comfortable/uncomfortable binary. Therefore, instead of reducing their lived experiences with the label "discomfort," I can bring conceptual cohesion to their different stories while recognizing the unique discomforts each had faced. For example, Mike had struggled with suicide, Jane had studied race deeply and her children were often presumed to be adopted, and Jack experienced war and tragedy during his time in the military.

The notion of discomfort is particularly important when working with White educators about racism and linguicism (Hikido & Murray, 2016). Sometimes, discussion of White supremacy and Whiteness can be stilted because discussants want to avoid

making White people uncomfortable. Participants in this study knew discomfort and they were ready to talk and take action. There was just no clear way for them to do this.

The research questions that ultimately guided this dissertation are:

RQ1: How does Whiteness shape the experience of highly reflective teacher candidates who are working with language-minoritized youth?

RQ2: What helps and/or hinders the confrontation of Whiteness for these teacher candidates?

Mike thought that responding to youth in Spanish would have been trivializing, even though they invited him into the conversation with a Spanish greeting. My analysis revealed that responding in English actually perpetuated White cultural hegemony and reflected monoglossic language ideologies. Further, Mike's ability to express and discuss the emotional aspects of becoming a teacher was not used systematically during his teacher preparation program. He did not have pathways through which he could dialogue about issues of power, privilege, and dominance related to language-minoritized education.

Jane experienced Whiteness with a cooperating teacher who held a debate on the Muslim Ban. Even though she had expertise related to American history, and researched the Muslim Ban to see if there was any logical argument to it, her cooperating teacher insisted on holding the debate. Jane was also unable to use her assets in developing a teaching self and questioned whether she could be a public school teacher if it meant teaching racist lessons. Further, Jane experienced not having an outlet to address her cooperating teacher's choice to hold the debate; she thought one program area faculty member would have loved the lesson.

Jack experienced tension because he thought his teacher preparation program did not value his particular type of culture (White, middle class, elite military). My analysis revealed that Jack was an agent of Whiteness as he applied a White gaze to his conception of "culture" and "diversity." His decision to show military pictures to youth who had experienced war-related trauma further illustrated an enactment of a White gaze and common sense understandings of his students' backgrounds. Though his background as an Army Ranger could have been an affordance in his development of a teaching self, there were no pathways for him to bridge the military self with the teaching self.

Ways Forward

In this chapter, I present clear ways forward for teacher preparation programs to disrupt White cultural hegemony in the preparation of White, English-speaking teacher candidates learning about language-minoritized education. I refer to this work as antiracist teacher preparation. First, I draw on Mason's (2016b) notion of complicated conversations to describe 1) how antiracist teacher preparation is complicated because it involves moving into new relational, emotional, and cognitive spaces for many White teacher educators and teacher candidates; and 2) the nature of antiracist teacher preparation requires educators to move beyond seeking a single solution to White cultural hegemony but to constantly interrogate how practices reflect macro-level histories and inequities and take action to disrupt them.

Second, I look to the construct of dispositions as a way to develop antiracist teacher preparation languaging practices. Languaging practices operationalize antiracist pedagogies and address micro level Whiteness. Languaging strategies must be explicit, clear, and robust in order to directly confront Whiteness in the teacher preparation

program. I conclude this section by illustrating how dispositions language could have supported participants in this study.

Third, I present addiction as a metaphor for Whiteness and outline four spiritual principles that support recovering from White supremacy. Cultivating and expanding a spiritual experience confronts the system of White supremacy. Working in service of antiracist pedagogies resists dominance (cultural hegemony). Having critical faith unravels common sense narratives of White logic. Being other-centered challenges the White gaze. Then I describe three teacher preparation program infrastructuring strategies necessary to recover from Whiteness: sponsorship, personal inventory, and amends.

Complicated conversations begin to answer the question "What do we need to do?" Dispositions respond to the question "How can we do it?" And spirituality addresses "Why does it matter?"

Complicated Conversations

Mason (2016b) used the term "complicated conversations" to refer to the relationships between teacher candidates and teacher educators "in which interlocutors are speaking not only among themselves but to those not present" (p. 1047). In this way, conversations and relationships between teacher educators and teacher candidates involve macro-level Whiteness because they evoke broader socio-cultural and socio-political histories. I draw from Mason's exploration of the racial conscientization of White preservice teachers and articulate two key points for understanding the complexity of antiracist teacher preparation. First, antiracist teacher preparation is complicated for (White) teacher educators and teacher candidates alike, because it involves moving into new relational, emotional, and cognitive spaces. Second, antiracist teacher preparation is

ever-evolving and requires educators to actively engage the ongoing process of combating White cultural hegemony.

New relational, emotional, and cognitive spaces. Antiracist teacher preparation must involve the racial conscientization of teacher candidates and teacher educators alike. There is no guarantee that White teachers who became White teacher educators have experienced racial conscientization and enact antiracist pedagogies. Shifting the focus from candidate-development to everyone-development will push teacher educators and teacher candidates into new relational, emotional, and cognitive spaces.

Relational. Antiracist teacher preparation is relationally new because it shifts the current power distribution between the teacher candidate and teacher educator. Rather than positioning candidates as unknowing, antiracist teacher preparation acknowledges that faculty, staff, and school partners are also in stages of "being and becoming" antiracist teacher educators (Mason, 2016b). This requires teacher preparation programs to elevate the voices of teacher candidates and consider that, in some cases, candidates may become teachers for university faculty and staff.

Emotional. Engaging in racial conscientization involves emotional labor. As Mason (2016b) described, "it can be an overwhelming process" (p. 1047). Antiracist teacher preparation holds space for emotional grappling at multiple levels. First, emotion is part of the individual's process of developing a racial consciousness. Second, emotion presents when participating in the racial-consciousness of others. Third, the immensity of racism and linguicism at the meso- and macro-levels stimulates emotion. Antiracist teacher preparation attends to the emotions of individuals developing a racial consciousness, individuals supporting the development of others' racial consciousness,

and the immensity of addressing racism and linguicism entrenched in hundreds of years of raciolinguistic oppression and violence.

Cognitive. Antiracist teacher preparation involves developing two new types of cognitive knowledge. One type of knowledge concerns history, particularly learning narratives often absent or excluded from White renditions of history. A second type of new knowledge involves recognizing the ways raciolinguistic histories manifest in every interaction among educators, students, and families.

Active engagement in an ongoing process. Antiracist teacher preparation is a never-ending process that requires active engagement of teacher candidates and teacher educators alike. This aligns with what I described above, related to requirement of antiracist teacher preparation to attend to the racial conscientization of White teacher candidates *and* White teacher educators. Regardless of the formal role or positioning of people across the spectrum of a teacher preparation program, everyone must be involved in actively combating racism and linguicism at the micro, meso, and macro levels.

Active engagement. Active engagement means three different things. First, it means embodying antiracist and antilinguicist pedagogies every day, confronting the micro level of Whiteness. Second, active engagement includes advocating for antiracist teacher preparation within one's institution, attending to the meso-level of Whiteness. Third, active engagement includes calling for policy supports of antiracist teacher preparation, advocating for broader societal impacts at the macro-level.

Ongoing process. Antiracist teacher preparation is an ever-evolving approach to confronting racism and linguicism in educator development. This means that teacher candidates, teacher educators, and institutions of teacher preparation are never done with

this work. The scope of injustice and oppression is too large to be completely eradicated. And the nature of what is unjust and oppressive shifts across social and historical contexts. Therefore, antiracist teacher preparation ideologies should guide the ongoing confrontation of Whiteness in teacher development.

Summary. In this section I called for teacher preparation programs to attend to the complicated nature of addressing Whiteness in the preparation of White, English-speaking teachers learning to work with language-minoritized youth. This work is complicated because it involves new relational, emotional, and cognitive activities for teacher candidates and teacher educators alike. Further, it requires active and ongoing effort; antiracist teacher preparation is never complete. In order to address the relational, emotional, and cognitive complexities of antiracist teacher preparation, and actively engage in the ongoing process of confronting Whiteness in education, there must be intentional languaging and infrastructuring practices embedded throughout a teacher preparation program. The next section explores equity-oriented dispositions as a way to develop shared language among teacher educators and teacher candidates, so they may engage in complicated conversations about race and language.

Dispositions

In this section, I discuss how the language of dispositions would have been powerful for confronting Whiteness in the three critical incidents analyzed in Chapter 4. First, I present dispositions as an opportunity for teacher preparation programs to formally confront Whiteness and raciolinguistic ideologies. Second, I describe languaging strategies for addressing Whiteness and raciolinguistic ideologies in teacher

preparation. Then, I present how disposition languaging would have supported teacher candidates in this study.

Dispositions as an opportunity to confront Whiteness and raciolinguistic ideologies in teacher preparation. Knowledge, skills, and dispositions are the three core constructs in teacher development and dispositions continues to be the least developed of the three (Hill-Jackson & Lewis, 2010; Rose, 2013). This means that, while teacher knowledge and skills have been more clearly defined and operationalized, teacher dispositions have not. At the same time, accreditation bodies such as CAEP and NCATE, and organizations like CCSSO, formally recognize dispositions as critical in educator development. The current context of requiring attention to dispositions in teacher preparation programs, without a clear description of what dispositions actually are, provides teacher preparation programs the opportunity to develop languaging strategies that address Whiteness in teacher development, by leveraging the construct dispositions.

Languaging strategies for addressing Whiteness and raciolinguisic ideologies. In order for White teacher candidates and teacher educators to engage in complicated conversations about racism and linguicism, there needs to be common reference points or, what I refer to as, *languaging strategies* or *languaging practices*. The phrase language practices stems from the work of the MnEDS Research Group (Cushing-Leubner et al., 2017) who named attending to developing shared language as critical in their dialogic framework for dispositions development. I align with García (2009) who named language as a verb rather than a noun to "bring to focus that it is people—individuals and groups—who use discursive practices to signify what it is they want to be" (p. 519). Language as a verb draws attention to the act of using language as a way of being and becoming.

Languaging practices that address Whiteness and raciolinguistic ideologies in teacher preparation must be explicit, clear, and robust.

Explicit. According to Diez and Murrell Jr. (2010), the decisions that educators make "derive from their values and beliefs" (p. 12). When teacher preparation programs focus only on knowledge and skills, and do not explicitly attend to dispositions, educators are not provided a framework for examining how their lived experiences, implicit biases, values, and beliefs undergird the choices they make. Teacher preparation programs must recognize that everyone, teacher candidates and teacher educators alike, have been socialized in a system of White supremacy and are therefore influenced by Whiteness in nefarious ways. Confronting raciolinguistic ideologies in teacher preparation requires explicit attention to Whiteness at all times. From a pre-service teacher's perspective, a first opportunity to provide clarity related to the expectations regarding confronting Whiteness is before enrolling in a teacher preparation program. University, college, and department websites and application materials can include explicit language about the program's commitment to disrupting Whiteness and raciolinguistic ideologies. From a faculty or staff perspective, job postings and performance reviews can include explicit attention to the expectations of teacher educators. A teacher preparation program must also be explicit with expectations of school partners related to confronting "raciolinguistic ideologies that conflate certain racialized bodies with linguistic deficiency unrelated to any objective linguistic practices" (Flores & Rosa, 2015, p. 150). These examples are just a beginning, to highlight what could be immediately possible.

Clarity of terminology. In the paragraph above, I described three specific areas teacher preparation programs can be explicit with expectations related to disrupting

Whiteness: during the teacher candidate application process, during faculty and staff hiring and performance review, and with school partner contracts or agreements. In addition to being explicit about expectations, teacher preparation programs must be clear about how they define terminology related to disrupting Whiteness and raciolinguistic ideologies. It cannot be taken for granted that the terms diversity, equity, inclusion, social justice, or Whiteness have common meaning to teacher candidates or teacher educators. For example, Hikido and Murray (2016) found that White students in a multiracial university "propagated a multiculturalism that protects white superiority in a multiracial setting by normalizing Whiteness and stabilizing racial hierarchies" (p. 406). In other words, the ways White students ascribed meaning to terminology "erode[d] the collaborative ideals that diversity platforms seek to accomplish" (Hikido & Murray, 2016, p. 407). I outlined some of the key terminology for disrupting White supremacy: micro, meso, and macro levels of Whiteness, common sense, White gaze, dominance, invisibility, raciolinguistics, and monoglossic language ideologies.

Robust. A robust languaging system will include 1) multiple opportunities for teacher candidates to engage in complicated conversations across their teacher preparation program, 2) ongoing professional development for teacher educators and school partners, 3) materials to support the facilitation of complicated conversations, and 4) progress monitoring of the outcomes of the efforts. First, having robust languaging strategies means there are multiple opportunities for teacher candidates and teacher educators to engage in complicated conversations about Whiteness. Instead of a stand-alone "diversity" course taught by the same one or two faculty, all faculty and staff in the teacher preparation program must be prepared to facilitate conversations that confront the

system of White supremacy. Second, it is necessary to have focused and ongoing professional development for teacher educators and school partners. It cannot be assumed that teacher educators or school partners are practiced in talking explicitly about Whiteness with White, English-speaking teacher candidates. Third, there needs to be materials to support faculty and staff in holding these conversations with teacher candidates and other teacher educators. Lastly, a robust languaging system will include monitoring and researching the impacts of the efforts. In the following section, I illustrate how dispositions languaging could have supported participants in this study.

How dispositions languaging would have supported teacher candidates in this study. In this section I use the MnEDS™ approach to cultivating pre-service teacher dispositions as a launching point, to demonstrate how an explicit, clear, and robust languaging system would have supported Mike, Jane, and Jack. For Mike, I focus on strand one "Assets" and strand three "Communication and Collaboration." For Jane, I examine strand six "Navigation: Flexibility and Adaptability" and strand 8 "Advocacy." With Jack I focus on strand two "Role of Self." In each participant's example, I provide suggestions for strengthening dispositions language to interrupt Whiteness in frameworks like MnEDS™.

Mike. In Mike's critical incident, he was invited into a verbal exchange with youth in Spanish and chose to respond in English. He shared that he often debated whether it would be "trivializing" to speak in Spanish in contexts like that. To examine how dispositions language could have been supportive, I will examine the Assets (Appendix I) and Communication and Collaboration (Appendix J) strands of the MnEDS™ framework. Looking to the first disposition strand in MnEDS™, assets, this

interaction could be situated as an expression of Mike's "commitment." The first indicator states "Identifies the multiple assets of students, families, and communities and recognizes students' cultural and linguistic resources as essential to their achievement" (MnEDS Research Group, 2017-2018c). Mike could be praised for his stance that the youth have a right to use their home language in school.

According to the communication and collaboration strand, Mike's choice to respond in English could be situated in "awareness", "commitment", or "enactment." To illustrate this, I use the fourth indicator in each of those three columns (awareness, commitment, enactment). In the awareness column the indicator reads "understands that classroom communications are complex and include aspects such as tone and inflection of voice, movement in the room, and use of humor among others" (MnEDS Research Group, 2017-2018f). Mike recognizes the complexity of this interaction because he described "debating" about whether to respond in Spanish or English. Within the commitment column, the fourth indicator reads "Works toward creating positive classroom communication approaches using tone and inflection of voice, movement in the room, use of humor, among others" (MnEDS Research Group, 2017-2018f). It is possible that Mike's response in English could be seen by teacher educators as exhibiting a commitment because of his positive intent at not trivializing Spanish. Under the enactment column, the fourth indicator states "Uses communication approaches in the classroom...that create supportive relationships and hold positive meaning for students" (MnEDS Research Group, 2017-2018f). It is possible that a teacher educator would view Mike's decision as an enactment of this strand, that his choice was supportive of students' using their home language in school.

The MnEDS™ language of dispositions offers affordances and barriers for engaging in complicated conversations with Mike. On the one hand, MnEDS™ provides a languaging starting point—the "assets" and "communication and collaboration" strands have indicators that conceptually connect to Mike's critical incident (responding to youth in English). On the other hand, depending on who is doing the looking, Mike could be assessed as having awareness, commitment, or enactment of communication and collaboration. Mike certainly allows for languages other than English to be used in school but struggles to identify what it means for his language production. The language of MnEDS™ is not clear enough to address Mike's specific question about whether using Spanish would be trivializing. Therefore, Mike's assessment using the MnEDS™ strands is subject to the knowledge, experience, and biases of the teacher educator doing the "seeing."

One strategy to account for the subjectivity of dispositions assessment is to ensure many teacher educators are involved in complicated conversations with Mike. Multiple teacher educators could contribute to preparing for those conversations, or actually holding those conversations with Mike. MnEDS™ calls for dialogue among teacher candidates and teacher educators in the cultivation of equity-driven dispositions for teaching. Matter of fact, one of the three conceptual underpinnings is the dialogic nature of dispositions development. The question that remains for Mike's critical incident is whether teacher educators involved in complicated conversations with Mike are prepared to respond to his question about trivializing Spanish with clear language, such as monoglossic and heteroglossic language ideologies. If they exclusively use the language of the indicators in the MnEDS™ strands for assets and communication and

collaboration, they are unable to achieve full clarity because the language of the indicators is too broad to provide clarity about Mike's specific question. A way forward for Mike could have been the concepts monoglossic and heteroglossic language ideologies.

Jane. Jane struggled with a cooperating teacher's idea to hold a structured debate on the Muslim Ban. Languaging strategies in Jane's scenario are fundamentally different from Mike's and Jack's critical incidents because Jane focused on the action of the cooperating teacher. There is an additional power dynamic when a teacher candidate has a capacity to see and interrupt Whiteness but their cooperating teacher does not. I look to the MnEDS™ strands Navigation: Flexibility and Adaptability (Appendix K) and Advocacy (Appendix L) for language that could have supported Jane. As I examine the MnEDS™ strands, I consider which indicators reflect Jane's dispositions and which reflect her cooperating teacher's dispositions.

First, within the navigation strand, Jane seems to be enacting an ability to navigate complex contexts. The fourth indicator within the enactment column reflects Jane's reaction to her cooperating teacher's idea to hold a debate about the Muslim Ban. The fourth indicator states "Demonstrates a clear commitment to educational equity in the choices made in light of potential risks" (MnEDS Research Group, 2017-2018g). In Jane's estimation, holding a debate about the Muslim Ban is risky and racist. The problem is, that by holding a debate on the Muslim Ban, Jane's cooperating teacher legitimized the pro-Muslim Ban side, which systematically oppresses people within a social marker (religion, in this case) by denying their ability to enter the United States. Whether there are youth in the class who identify as Muslim is irrelevant to Jane.

Whereas Jane enacted the disposition navigation by suggesting to her cooperating teacher that the lesson is inappropriate, her cooperating teacher's choice to hold a debate on the Muslim Ban falls in the critical incident column on the MnEDS™ rubrics. MnEDS™ described critical incidents as blind spots or counter evidence, "teacher behaviors that suggest dispositions for teaching that impede and/ or work against successful learning in diverse classrooms and schools" (MnEDS Research Group, 2017-2018b, p. 7).

Jane also enacted the disposition advocacy. The fourth indicator in the advocacy strand reads "Actively pursues a sociopolitical praxis to disrupt structural violences and to contend with a politics of difference that creates new ways of relating and engaging with society" (MnEDS Research Group, 2017-2018h). When Bill suggested holding a structured debate on a topic that systematically oppressed individuals of the Islamic faith, Jane recognized the lesson as racist. She began advocating at the micro level with her cooperating teacher. She gathered information that supported why they should not teach the lesson. Bill disagreed that the debate was problematic. Jane did not have a clear direction to go at the meso level. She felt that she could not address the issue with Michelle, a program area faculty member, because of Jane's past experience with her. Jane thought that Michelle "would love that idea" of holding a debate on the Muslim Ban (Phone conversation with Jane, February 25, 2017).

I refer to Bill's choice as a reflection of White cultural hegemony because he was able to ignore the macro-level sociocultural and sociopolitical contexts outside his classroom. Part of Bill's ignorance is his lack of knowledge of self, the micro level, and how his individual lived experiences as a White, English-speaking male have generated

implicit biases and notions of appropriateness that ultimately are steeped in values of White supremacy. The MnEDS™ strands navigation and advocacy provide language for examining Bill's choice and Jane's response. They do not, however, provide a teacher candidate with a clear pathway for addressing racism from someone who holds a position of authority and power, in this case Jane's cooperating teacher, Bill. One suggestion to enhance the languaging strategy would be to have clearer, more focused language at the indicator level. There is a delicate balance of maintaining broad enough language to be able to cross contexts while being clear enough to actively confront Whiteness. When language errs on the broad side, it is subjected to the interpretation of teacher candidates and teacher educators who may be underprepared to recognize and confront Whiteness. In other words, broad language indicators intended to disrupt Whiteness may actually support the maintenance of White cultural hegemony by allowing interpretations of their meaning that effectively maintain the status quo.

Jack. Jack showed his military pictures to a classroom of language-minoritized youth, many of whom had directly experienced war-related trauma. I use the second MnEDS™ strand, Role of Self (Appendix M), to examine how dispositions language could have supported Jack. I then offer suggestions to strengthen the languaging strategies by improving the clarity about what indicators mean.

Jack's choice to show military pictures to youth in his class falls within the critical incident column on the Role of Self strand. The first indicator in the critical incident column is, "Is unaware of or overlooks personal characteristics, biases, and multiple identities and their impact on teaching and learning" (MnEDS Research Group, 2017-2018e). Jack was aware of his military identity but felt frustrated that he was unable

to be as open and direct in his teacher preparation program, as he was able to be in the military. He expressed feeling as though his university did not value the type of diversity he brought to the program, specifically that "my Ranger culture doesn't fit in here" (Interview with Jack, January 10, 2017). The second indicator in the role of self strand states, "Makes assumptions about students, colleagues, and/or communities that negatively impact their self-worth, learning, and/or educational opportunities" (MnEDS Research Group, 2017-2018e). Jack assumed that most of the youth had experienced war-related trauma at a young age and that seeing images now, as teenagers, would not be triggering to them.

Even though I situate Jack's choice to show military pictures as a critical incident on the MnEDS™ rubrics, it is possible that Jack and/or other teacher educators who are not actively involved in confronting Whiteness could situate the choice as awareness, commitment, or enactment of role of self. For example, the first indicator in awareness, commitment, and enactment refers to an educator's personal characteristics, biases, and identities and their impacts on teaching and learning (MnEDS Research Group, 2017-2018e). Within awareness the expectation is to have knowledge about how personal characteristics impact the classroom. Within commitment the expectation is that an educator critically examines their biases and identities. In enactment, an educator must take action to develop their teaching identity. A teacher educator without knowledge of Whiteness and experience confronting its manifestations in teacher preparation could situate Jack's grappling with whether to show military pictures in any one of these categories. The fact that Jack talks about his struggles with self demonstrates awareness. His choice to elicit feedback from Andie, his cooperating teacher, and then take the

conversation to a group of colleagues, demonstrates commitment and enactment. Teacher educators who situate Jack's decision to show the military pictures as awareness, commitment, and enactment of role of self-support the maintenance of White cultural hegemony by not examining the impacts of Jack's self on teaching and learning from the youth's perspectives. In other words, the language of the indicators is too broad. It does not require educators to examine impacts on teaching and learning from the perspective of students. Jack certainly discussed impacts of his past self on the development of his current teaching self. According to the MnEDS™ indicators, Jack technically is examining impacts of his self on teaching and learning. The issue is that he is considering impacts of his self on his own self, rather than impacts of his self on his students.

Strengthening dispositions language to confront Whiteness. The language of equity-oriented dispositions provides opportunities for teacher preparation programs to confront Whiteness by engaging teacher candidates and teacher educators in complicated conversations. Having shared language such as what is in the MnEDS™ framework provides starting points for antiracist teaching and learning. Approaches to dispositions such as MnEDS™ can be strengthened by being explicit, clear, and robust. First, though MnEDS™ was incorporated into the teacher preparation programs of participants in this study, the languaging strategies were not explicit. Participants experienced MnEDS™ in isolated contexts during their teacher preparation program. Second, even if MnEDS™ had been more explicitly addressed across the participants' teacher preparation programs, the MnEDS™ language would not have been clear enough to address the Whiteness that manifested in participants' critical incidents. Mike would not have been led to discussion about monoglossic and heteroglossic language ideologies. Jack would not have been

challenged to examine the impacts of his self on teaching and learning, from the perspective of youth. Third, the dispositions languaging strategy was not robust enough to hold space for complicated conversations that involved teacher educators. Jane was unable to address her cooperating teacher's critical incidents (counter-evidence and blind spots) because of the lack of a robust system—one that involves all teacher educators as learners of how to confront Whiteness.

Summary. All persons involved with the teacher preparation program—pre-service teachers, faculty and staff, and school partners—must actively participate in disrupting Whiteness. In order for teacher candidates and teacher educators to participate in explicit languaging strategies to confront Whiteness in teacher preparation, they must have a clear understanding of the purpose of the work and the expectations of them and robust opportunities to engage in complicated conversations. Dispositions languaging strategies in frameworks such as MnEDS™ offer starting points. Languaging strategies must be created with an intent to disrupt Whiteness and clear articulation of how they support that effort. In the next section I look to spirituality for principles that confront Whiteness and the system of White supremacy. I present a metaphor of Whiteness as an addiction and offer ideas for recovery through infrastructuring that will support the languaging strategies I articulated earlier in this chapter.

A Metaphor for Whiteness as an Addiction

In this section I present a metaphor for Whiteness as an addiction. First, I describe why the addiction metaphor is powerful for conceptualizing Whiteness. Second, I discuss spiritual principles that support recovering from Whiteness by directly confronting characteristics of White supremacy. Third, I envision infrastructuring strategies that could

be taken up by teacher preparation programs, to implement the languaging practices I presented earlier in this chapter and support recovering from Whiteness.

Why a metaphor for Whiteness as an addiction? The metaphor for Whiteness as an addiction allows for greater understanding of the pervasiveness and insidiousness of the system of White supremacy. I draw on this metaphor from personal experience with addiction.

Pervasiveness of Whiteness. In Chapter 2, I discussed how Whiteness manifests at micro, meso, and macro levels. I described how these three levels are part of every interaction; they are always present. Similarly, for those who experience addiction, the addiction is always present. Both Whiteness and addiction are pervasive and infiltrate every aspect of one's life.

In Chapter 4, I analyzed how Whiteness manifested in different ways for teacher candidates learning about language-minoritized education. Each participant required a different type of support to address the unique ways they experienced Whiteness at the micro, meso, and macro levels. Mike needed knowledge and language regarding monoglossic and heteroglossic language ideologies. Jane needed a mechanism to address her cooperating teacher's Whiteness. Jack needed support identifying his Whiteness and how it influenced how he experienced his teacher preparation program and developed a teaching self. All three participants were unable to find resolution because of a lack of explicit, clear, and robust languaging to confront the pervasiveness of Whiteness. Participants' individual experiences with Whiteness were further complicated by meso-level structures in their teacher preparation program that sustained the status quo by not addressing Whiteness and, therefore, perpetuating dominant (macro-level) discourses

related to monoglossic language ideologies (Mike), all perspectives having a place in the classroom (Jane), and White culture mattering too (Jack). The metaphor for Whiteness as an addiction recognizes the pervasiveness of Whiteness and that it must be confronted at the micro, meso, and macro levels.

Insidiousness of Whiteness. An addiction is so pervasive that it can actually be invisible and this makes an addiction insidious. Similarly, in Chapter 2 I discussed the White gaze, White ways of seeing, that render Whiteness invisible. Being addicted to Whiteness means that our self-worth becomes tied to "using" Whiteness. We come to believe the lies it tells us (competition is good; colonialism is logical and progressive), all the common sense (Kumashiro, 2008) ways we come to understand the world. The crux of the underlying problem is the inherent characteristics of a White supremacist system such as competition, ego, selfishness, self-seeking, personal gain, and individualism. Because Whiteness is invisible to many White educators, conceptualizing Whiteness as an addiction is appropriate. The invisibility of Whiteness requires teacher preparation programs to develop strategies to identify and confront Whiteness. In the next section I discuss four principles for recovering from Whiteness that are based in spirituality. I also illustrate infrastructuring strategies to support recovery by integrating language that allows White people to see Whiteness and take action to confront it.

Recovering from Whiteness. In the metaphor for Whiteness as an addiction, the way forward is to recover from the addiction. I conceive of recovery drawing largely from "The Big Book" of Alcoholics Anonymous (AA) (Wilson, 2001). In 1939, Wilson introduced the twelve-step method of recovering from alcoholism. The Big Book has sold over 30 million copies and is listed by TIME Magazine as a top 100 most influential non-

fiction book "written in English since 1923, the beginning of TIME Magazine" (Sun, 2011). The fundamental idea of twelve-step recovery is that those suffering from an addiction can recover through a twelve-step process. This process involves simple, yet profound, steps that guide individuals toward a path of recovery centered on fellowship. The importance of fellowship is evident throughout AA literature. For example, the first of the twelve traditions of AA names the welfare of the collective as most important: "Our common welfare should come first; personal recovery depends upon A.A. unity" (Alcoholics Anonymous, 2018). The original language of the first tradition elaborated this point even further: "Each member of Alcoholics Anonymous is but a small part of a great whole. A.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward" (Alcoholics Anonymous, 1946). If recovery depends on fellowship, then its opposite, living in addiction, depends on a tremendous focus on the self. I argue that White supremacy is a selfish system that dehumanizes its members. I conceptualize a selfish system as one that is aspiritual—devoid of spirituality and/or operating in direct opposition to spiritual principles. Therefore, the solution to confronting a spiritually-bare system is to cultivate spirituality.

Recovery is not a cure. Recovery simply means that an individual has identified their part in the system of White supremacy and is actively confronting Whiteness when it manifests. In other words, individuals who live in recovery are still afflicted with the addiction to Whiteness. Rather than feeling despondence or overwhelmed by this concept, I view it as an opportunity to live from a standpoint of humility. I also see it as an opportunity to understand the pervasiveness and insidiousness of Whiteness that I

described above. An individual is never done confronting Whiteness. At the same time, no single individual is responsible for fixing the White supremist system. It is the individual-oriented ways of thinking and being that directly contribute to the addiction to Whiteness.

Spirituality in antiracist work. Spirituality has been an important component of antiracist work and I argue must be part of any approach that confronts White supremacy. To illustrate this, I share a story from a TED talk by Howard C. Stevenson, professor of urban education and Executive Director of the Racial Empowerment Collaborative at the University of Pennsylvania. In November 2017, Stevenson presented a talk at TED titled *How to resolve racially stressful situations.* Early in the presentation Stevenson laid the foundation for his approach by comparing the distinct racial-coping approaches of his parents. One parent dealt with racial conflict in a way that he characterized as spiritual—involving praying for the person who commits the racial act and believing that a resolution will come one day in the future. The other parent's approach was more "in your face" and immediate, unapologetic for their cultural style. Stevenson explained the importance of both approaches, rather than the inherent value of one over the other:

> There is a time, if you use both of their strategies, if you use them in the right time and the right way. But it's never a time—there's a time for conciliation, there's a time for confrontation, but it's never a time to freeze up like a deer in the headlights, and it's never a time to lash out in heedless, thoughtless anger. The lesson in this is that when it comes to race relations, sometimes, we've got to know how to pray, think through, process, prepare. And other times, we've got to

> know how to push, how to do something. And I'm afraid that neither of these two skills—preparing pushing—are prevalent in our society today. (2017)

I glean from Stevenson three key points. The first I discuss here and the second and third I discuss in the next section "ever-expanding and ongoing." First, there is a place for deep spiritual work in the parts of our lives that are social, relational, and interactional. For educators, this means that spirituality can be a frame for thinking about and preparing teacher candidates for today's teaching and learning contexts.

Spiritual principles necessary to recover from Whiteness. In the next part of this chapter, I present four spiritual principles that counteract four attributes of a White supremist system and manifestations of Whiteness at the micro, meso, and macro levels. First, confronting the system of White supremacy requires cultivating and expanding a spiritual experience; spirituality is action-oriented. Second, resisting dominance and White cultural hegemony calls for educators to work in service of antiracist pedagogies. Third, challenging the White gaze necessitates a way of being that is other-centered. Fourth, unraveling common sense narratives of White logic requires critical faith. These four principles are spiritual, not religious. Because spiritual principles stand in direct opposition to characteristics of Whiteness, I argue they are necessary to recover from the addiction to Whiteness. The four spiritual principles have conceptual overlap but I explore them individually to highlight particular aspects of each that contribute to the collective goal of disrupting Whiteness.

Cultivating and expanding a spiritual experience confronts the system of White supremacy. In this section I describe "spiritual experience" in the context of antiracist

pedagogies and discuss the need to cultivate a spiritual experience that is action-oriented and ever-expanding.

The second point from Stevenson's talk is that spirituality is action-oriented. We must not keep our activity intellectual, exclusively housed in the cognitive or thinking domain but, rather, "know how to push, how to do something." Further, antiracist teaching and learning requires an ever-expanding spiritual experience. Part of the action-orientation is to continue to grow one's spiritual life. This directly confronts the system of White supremacy because it necessitates that individuals engage in increasing amounts of antiracist work across their lives. There is not room for stagnation because stagnation supports the status quo. Recovering from Whiteness necessitates lifelong and action-oriented work because of the pervasiveness and insidiousness of Whiteness. The tentacles of Whiteness are so deep that we must resist thinking we can someday stop actively confronting White supremacy, or that we are someday cured from our addiction to Whiteness.

Third, Stevenson claimed that, related to maneuvering racially stressful situations, neither the preparation or action are systematically cultivated. I argue that the same is related to spirituality in teacher preparation writ large; there is an altogether absence of what might be the most critical component of becoming an antiracist educator. Without a spiritual component, we run the risk of what Gitlin et al. (2003) found in their study: educative spaces in which inclusion exists in a lite version and serves to justify the maintenance of practices that are exclusive and discriminatory.

Working in service of antiracist pedagogies resists dominance (White cultural hegemony). A second spiritual principle that supports recovering from Whiteness is

working in service of antiracist pedagogies. Working in service of antiracist teaching and learning resists the dominance of White cultural hegemony by using an antiracist framework to guide decision-making. Teacher preparation programs already work in service to something. I argue that that "something" is often Whiteness, and it is often unintended. If antiracism is not named as a guiding framework in a teacher preparation program, then that program will contribute to the maintenance of White cultural hegemony.

In order to be in service to something, whether it is a deity or a concept such as antiracist pedagogies, there must be a clear understanding of what that concept represents. This directly ties into the earlier section on languaging strategies. Teacher preparation programs need explicit, clear, and robust languaging strategies to articulate antiracist teaching and learning expectations. Then, antiracist teaching and learning can become the metric by which all actions and decisions are measured.

Working in service to antiracist pedagogies also means that individuals seek ways to support others' recovery from Whiteness. The notion of service in spirituality-based recovery places the focus of an individual's recovery on being better able to serve others in efforts to disrupt White supremacy. Recovery may start at an individual level but it is sustained by actively serving the collective cause of confronting Whiteness.

Having critical faith unravels common sense narratives of White logic. The third spiritual principle that confronts Whiteness is critical faith. Part of having critical faith means to push against binary thinking and be able to hold contradictory information in our hands at the same time. Walton (2017) addressed this during a talk at Gustavus Adolphus College, a private institute of higher education in Minnesota. He gazed into the

largely White and middle-class student body and acknowledged that they certainly worked hard to get where they were that day. Equally true, he pressed, is that they also had a large amount of privilege. It is not a matter of one being true and the other untrue (the false binary thinking that is part of White logic). We must be able to hold contradictory information in our hands at the same time—I am oppressed in certain ways and I am an oppressor in certain ways—and a spirituality-based approach allows us to do that because it requires us to have critical faith. Critical faith involves ways of knowing that are not always logical in a traditional sense. Further, faith requires that we trust in something that we have not yet experienced ourselves.

The critical part of "critical faith" means we must be vigilant of manifestations of power and privilege as we work to recover from Whiteness. As I described above, recovering from Whiteness is lifelong work and it is action-oriented. If we think we can rest on our laurels, be satisfied that we have done enough and can now stop disrupting Whiteness, we are not engaged in active recovery. Further, if one is satisfied with the in-the-head knowledge gleaned about Whiteness, power, and privilege but does not actively confront it when it manifests, they are not engaged in active recovery. It is like an alcoholic who knows about alcoholism, but is still drinking. Therefore, critical faith requires us to leap into work that may be unfamiliar and uncomfortable while critically examining how we are positioned in that work, where our power and privilege may try to rear their ugly heads.

Another way to think of this is what Walton (2017) described as "moral imagination." A moral imagination is the ability to identify new possibilities and new ways of being that are rooted in morality. A moral imagination is different from a

cognitive understanding of imagination because it requires a belief in the unknown, a humility, a trust or faith in the idea that love and empathy will lead to greater social justice. When we try out a new frame, step into the work for the first time, we are taking a leap of faith. We are being asked to trust that what others are telling us, even when it violently clashes against our common sense understandings of the world.

Being other-centered challenges the White gaze. The fourth spiritual principle required to recover from Whiteness is being other-centered. In a framework of moral imagination, we first look at what we are producing for our shared humanity. Conversely, we can examine what we are stealing for our personal gain, to maintain our ego, and out of anger or fear. Walton (2017) described how less than 24 hours before his assassination, Rev. Dr. Martin Luther King Jr. summarized this shift succinctly: "The question changes from, 'What will happen to me if I do that?' to 'What will happen to them if I don't?'" This lens is not about pity it is about what Terrell (2018) referred to as "helping people remember their power."

Paris and Alim (2014) articulated a similar notion in their discussion of the gaze or lens that must be used, and that has to be found because it does not exist naturally in this society:

> In our work here we are committed to envisioning and enacting pedagogies that are not filtered through a lens of contempt and pity (e.g., the "achievement gap") but, rather, are centered on contending in complex ways with the rich and innovative linguistic, literate, and cultural practices of Indigenous American, African American, Latina/o, Asian American, Pacific Islander, and other youth and communities of color. We move away from the pervasiveness of pedagogies

> that are too closely aligned with linguistic, literate, and cultural hegemony and toward developing a pedagogical agenda that does not concern itself with the seemingly panoptic 'White gaze' (Morrison, 1998) that permeates educational research and practice with and for students of color, their teachers, and their schools. (p. 86)

Applying a spiritual frame to the work of teaching and learning requires teachers to see their actions with and toward students as a reflection of their actions to themselves. The impact of the action has a spiritual recoil. In other words, engaging in the world with attention to spirituality means to live in a way of being that embraces the notion that my humanity is inextricably connected to your humanity. My treatment of you is my treatment of myself.

In order for teacher preparation programs to support recovering from Whiteness, they will need to embrace spiritual principles such as the four I described above. This requires languaging strategies, which I articulated earlier in this chapter. It also requires infrastructuring strategies to support the application of language in concrete ways.

Infrastructuring strategies. Infrastructuring strategies are concrete approaches to integrating the languaging necessary to engage in complicated conversations. To confront Whiteness, infrastructuring strategies must be evident from the organizational level to individual courses, from a teacher preparation program's conceptual framework to teacher candidate assessments in method courses. Instead of a standalone course to address "diversity," all teacher educators continually engage in dialogue about power and privilege. Infrastructuring includes syllabi that describe how Whiteness is confronted in coursework, a clear plan for how Whiteness is navigated and disrupted in student

teaching, faculty professional development plans that attend to Whiteness, and department and college goals that explicitly include confronting Whiteness. Every effort that seeks to evaluate the effectiveness of a teacher preparation program as a whole, or a smaller component of the teacher preparation program, including individual teacher candidates and teacher educators, must be in service to antiracist pedagogies. This includes mechanisms of faculty development and review, teacher candidate observation protocol, and surveys of cooperating teacher or clinical supervisor effectiveness. Any element of a teacher preparation program that is not in service of antiracism will be in service to maintaining White supremacy. In this section, I highlight three practices derived from spirituality-based recovery that should be part of infrastructuring approaches to confront Whiteness: sponsorship, personal inventory, and amends.

Sponsorship. Sponsorship is a new way I am proposing to conceptualize how teacher candidates are prepared to embody antiracist pedagogies. Though there are some threads of similarity between traditional coaching practices in teacher preparation and sponsorship, such as relationship building and adapting support practices to unique school contexts, there are also two key differences: 1) sponsorship supports the development of teacher educators and school partners; 2) sponsorship is a form of service. By examining these two differences we can see how sponsorship contributes to confronting Whiteness at the micro, meso, and macro levels. In this section I use the term "sponsors" to refer to the persons (teacher educators and school partners) who mentor, coach, or supervise teacher candidates and the term "sponsorship" to refer to the process.

Supporting the development of teacher educators and school partners. The first difference between coaching and sponsorship is that sponsorship includes the

development of teacher educators and school partners. In recovery, sponsors are not experts (which is how teacher educators and school partners are often positioned in teacher preparation programs). A sponsor is a person who has engaged in the recovery process and, as part of their ongoing recovery, they work with others who still suffer. Because recovery is lifelong work, a sponsor is never done learning and knows that in order to maintain their recovery and expand their spiritual experience, they must continue to work with others in the journey of recovery. Further, sponsorship recognizes that teacher candidates are knowers of things too. Anyone with experience with antiracist pedagogies is expected to contribute to the development of others. Jane is the strongest example of this tension with current approaches to coaching in teacher preparation. She had engaged in doctoral studies about inequities in American history and could have been an impactful support to the recovery of others in her program, including teacher candidates, teacher educators, and school partners alike.

In order for teacher educators and school partners to be sponsors, they must embody humility in their support of antiracist pedagogies. Sponsors are not all-knowing and they are only able to support teacher candidates up to their own experiences from recovering from Whiteness. This means that sponsors must be able to access a network of support so they can respond to their candidates' needs and strengths. This is precisely what recovered sponsors do when they encounter a situation that is outside of their experience. They pray, meditate, and reach out to the fellowship to hear wisdom from those who have experience with the particular context. This requires coaches to be honest about the extent of their recovered experience and assume a "humble posture of learning" (Terrell, 2018). Humility is evident when sponsors embrace that their development as

antiracist pedagogues is intertwined with the development of teacher candidates. Humility is also required for sponsors to recognize the limitations of their support for teacher candidates.

A form of service. The second difference between coaching and sponsorship is that sponsorship is situated as a form of service in spirituality-based recovery. To better articulate the concept sponsorship-as-service, I will review a core essence of recovery (from Whiteness)—being other-centered.

Spirituality-based recovery frames addiction as a form of selfishness. The argument is that, by staying in one's disease, the focus of one's life and the purpose of their existence becomes infiltrated by the addiction. Similarly, I argue that Whiteness is a selfish disease because it fosters competition, hierarchy, ego, dominance, and so on, all of which value personal gain over collective good. In other words, without directly confronting the addiction to Whiteness, we will continue to serve its purpose and maintain the system of White supremacy. Conceptualizing coaching as sponsorship highlights the fellowship we could move toward in teacher preparation. A fellowship is not competitive or hierarchical. All members of the fellowship are valuable in their own right. Teacher development as fellowship highlights the sense of "we" and allows us to develop a shared understanding of the humanity and morality of being an educator. If a teacher educator (coach, sponsor) knows their work contributes to a fellowship, the teacher educator is beholden to maintaining the principles of the fellowship.

Sponsorship is a form of service to the greater goal of improving antiracist teaching and learning and supporting society's recovery from Whiteness. Sponsorship is also a form of service to individuals who still suffer from Whiteness. Supporting

someone else's recovery means to share your own experience, strength, and hope and to find additional supports when your experiences cannot contribute to another person's situation. Though sponsors support recovery of others they do not get other people recovered. An individual's recovery depends on their work through the processes necessary to cultivate and expand a spiritual experience. Teacher preparation programs cannot make people embrace antiracist pedagogies. Teacher preparation programs can, however, commit to preparing educators to engage in antiracist teaching and learning, provide supports for them to do that, and make the responsible decision to usher folks out of education when they continue to perpetuate Whiteness.

Personal inventory. The second infrastructuring practice required to recover from Whiteness is a personal inventory. A personal inventory is a fearless recognition of the harms one has committed related to Whiteness. It is necessary to frame one's contributions to Whiteness as harms in order to honor the oppression and violences that White supremacy wrenches onto individuals and groups based on social markers.

Importantly, the personal inventory is not a reflection of the self-worth of an individual. A personal inventory is an opportunity for truth about the extent of one's addiction to be revealed. Truth unfolds throughout the recovery process and often acts as a catalyst for expanding one's spiritual life (interrupting Whiteness at increasing rates). The truth that surfaces during a personal inventory process illustrates the extent to which Whiteness has infiltrated one's life. This is part of the conscientization process—developing a critical social awareness.

A personal inventory is completed by an individual and shared with someone who is recovered. Often, a sponsor can be the one who witnesses another's personal inventory.

It could also be another recovered person in the teacher preparation program. The most important element is that everyone shares their personal inventory with someone who is recovered, regardless of who that person is. The one who witnesses the inventory provides some commentary and perspective, all focused on supporting the other's recovery. There is no advice-giving but a humble exchange of experience, strength, and hope. If a sponsor, or other person who witnesses another's personal inventory, is unable to provide support because the harm done is outside of the sponsor's experience, they must reach out to other recovered folks for support.

Because a personal inventory can take several weeks or months to complete, teacher preparation programs must embed recovery throughout the coursework and clinical experiences. A single assignment, a single course, a single teacher educator is not enough to confront the pervasiveness of Whiteness in teacher preparation and recovery from the addiction to Whiteness. A personal inventory is a critical aspect of infrastructuring for recovery and everyone in a teacher preparation program must be involved.

Amends. Amends is the third infrastructuring strategy required to support recovery from Whiteness. Once an individual has completed a personal inventory and shared their inventory with another recovered person, they embark on the amends process. The amends process must be completed to address every harm an individual has done related to Whiteness. A sponsor or other recovered person will help the individual identify how to complete an amends for each item on their personal inventory. Whenever possible, it is recommended that amends to living people are done in-person. An amends

involves three distinct components: recognition, apology, action. I will use an example of a harm I committed to illustrate each of the three components of the amends process.

One of my harms. A couple years ago at the American Educational Research Association's (AERA) Annual Meeting I sought sessions led by a prominent teacher educator. I was so excited about one session in particular that I invited a group of colleagues to join me. We arrived early to the ballroom to secure the best seats possible and as others started to arrive, we noticed we were nearly the only people who were not African American. A group of scholars kindly informed us that it was an invited session and we quickly started packing up our laptops and other materials. The session was just about to begin, which means we did not have much time to find another session and walk to it. There were two African American women who had joined our table and they were standing with their backs to our table talking with folks at the neighboring table. I saw they had a book that listed all the conference sessions, quickly reached across the table and grabbed it, and began furiously flipping through it to find another session close by. Shortly after I grabbed the book, the women turned back to our table. The book owner saw her book was missing, saw me looking through her book, and became visibly irritated that I had taken it. She began to say something to me and her friend pulled her back; they both kind of shook their heads knowingly. I apologized, we grabbed our things, and left the ballroom. In the hallway, I immediately surveyed two of my colleagues. "Did I do something wrong? Those books are freely distributed at the conference. I didn't want to interrupt her talking with the neighboring table…" Next I will discuss the recognition, apology, and action stages of amends, using my harm as an example.

Recognition. First, the individual preparing the amends must explicitly recognize the harm they committed. Today, I see the interaction from AERA much differently than I did the day it happened. I see how I, a White woman, took something from an African American woman without asking. That is a racial harm. My action is harmful because of the macro layer of Whiteness—the racial history between White people and African American people reaching hundreds of years back when White people considered African American people property and stole, tortured, raped, sold, and killed their bodies. The historical context is not over and I see that my harm perpetuates the system of Whiteness that continues today as evidenced by the ways African Americans continue to be marginalized (e.g., disproportionate rates of incarceration; inequitable funding of schools attended largely by youth of color). My individual act of Whiteness reflected a broader societal injustice. My common-sense understanding that the conference books were widely available ignored the history of White people exerting dominance on African American people. Today, I recognize the harm.

Apology. Second, I must apologize. I do not know who the woman is so an in-person apology may never happen. At least I can apologize to her in my dissertation.

> Dear African American Woman Whose Conference Book I Took Without Asking,
>
> I deeply regret that I took your conference book while your body was turned in another direction. I see my decision to take your book as harmful because it is reflective of macro racial inequities that have long-standing historical roots. I apologize for contributing to White supremacy by assuming that I could take your book without asking. I am committed to recovering from my addiction to Whiteness by directly confronting choices I have made, such as this one. Further, I am committed to embodying antiracism and this will require me to pay explicit attention to the meso and macro levels of Whiteness in all of my micro interactions.

> I hope I have addressed the harm I committed and that it contributes to your racial healing. Because I cannot rely on my White gaze of what is sufficient or appropriate, and we do not have the opportunity to connect in-person, I will share this story with other people of color and ask if I have left anything out. If I have, I will modify my letter to you.
>
> Sincerely yours,
>
> Miranda (A White woman from the Midwest)

Action. Part three of the amends process is action. An amends is more than an apology. In my apology letter I describe the actions I am committing to, to ensure that I do not cause the same harm again. It is a commitment to stop engaging in the behavior that caused the harm in the first place. It is important to allow the person who was harmed the opportunity to address other harms that might have been excluded from the apology.

Making amends is an extension of the personal inventory. Once we recognize the racial harm we have committed, we must explicitly address it through the amends process. An amends includes a direct recognition of the harm, an apology for it, and the actions that one will take to prevent the harm from happening again. Whenever possible, an amends should be done in-person. The only exception to this is when doing an amends in-person will cause the other person more harm.

Sponsorship is different from coaching in teacher preparation because it includes the development of teacher educators and school partners and is rooted in service. A personal inventory is a deep exploration of one's racial harms and dialogue about those harms with another recovered person. Finally, an amends addresses the harms listed in the personal inventory and requires that an individual recognize the harm, apologize for it, and describe the action they will take to ensure the harm is not committed again and

that the person who was harmed is able to regain the part of their humanity that was injured.

Summary. In this section I presented a metaphor for Whiteness as an addiction. I argued that the addiction metaphor is necessary in order to illustrate the pervasiveness and insidiousness of Whiteness, the ways in which every individual and social structure is tainted by White supremacy. Then, I introduced four spiritual principles that directly confront characteristics of Whiteness: cultivating and expanding a spiritual experience; working in service of antiracist pedagogies; being other-centered; and having critical faith. Finally, I described three spirituality-based infrastructuring strategies necessary to recover from Whiteness: sponsorship, personal inventory, and amends.

Conclusion

Whiteness continues to be pervasive in teacher preparation. My analysis of three critical incidents of teacher candidates learning about language-minoritized education revealed Whiteness at the micro, meso, and macro levels. The particular characteristics of Whiteness that my participants experienced were the system of White supremacy, dominance or White cultural hegemony, the White gaze, and common sense narratives of White logic. Even though participants in my study were deemed highly reflective by teacher educators, the participants were unable to address the Whiteness they experienced.

Teacher preparation programs need to hold space for complicated conversations among teacher candidates, teacher educators, and school partners. There must be intentional languaging strategies, such as the development of equity-oriented dispositions, that provide explicit, clear, and robust language to confront Whiteness.

To understand the pervasiveness and insidiousness of Whiteness in teacher preparation, I presented a metaphor for Whiteness as an addiction. Spiritual principles that confront Whiteness are cultivating and expanding a spiritual experience, working in service to antiracist pedagogies, having critical faith, and being other-centered. Infrastructuring strategies must be created to support recovery from Whiteness. Three key spirituality-based infrastructuring strategies are: sponsorship, personal inventory, and amends.

My goal is to implore teacher preparation programs, comprised largely of White teacher educators preparing White teacher candidates to work with youth of color, to make space for raciolinguistic grappling. We must hold space to examine the racial and linguistic implications of interactions in our hyper-racialized society. The work is collective, involving teacher educators, teacher candidates, youth, families, and community as equal contributors to shared sense-making.

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Appendix A
Minnesota Education Dispositions System (MnEDS™) Dispositional Strands
(MnEDS Research Group, 2017-2018c)

Strand 1: Assets - Leverages the funds of knowledge from students, families, colleagues, and communities to inform teaching and learning, build relationships, and honor various forms of knowledge and experience.

Strand 2: Role of Self - Develops an on-going critical awareness of one's self and establishes a critically aware teaching presence in the classroom to teach for equity.

Strand 3: Collaboration and Communication - Meaningfully communicates and collaborates with students, families, and colleagues through a variety of interpersonal modes that support equity based teaching.

Strand 4: Critical Care - Actively nurtures and contextualizes complex relationships to responsibly work in solidarity with and for all students, their families, and communities.

Strand 5: Intentional Professional Choices - Engages in ongoing professional learning and decision-making that is ethical, based on multiple forms of evidence and feedback, and extends opportunities for professional growth and leadership.

Strand 6: Navigation: Flexibility and Adaptability - Reads and interprets multiple contexts in which teaching can be situated (e.g., classroom, grade level, department, school, community) in ways that are responsive to local situations and needs.

Strand 7: Imagination and Innovation - Creates enriching and engaging learning environments to support all students—and the identities and perspectives they represent—by imagining and innovating practices beyond the status quo.

Strand 8: Advocacy - Effects systemic change for students, families, and communities in ways that are responsive to multiple and intersecting inequities.

Appendix B
Content Teacher Knowledge, Skills, and Dispositions for Teaching Language-minoritized Youth

Table 1

Content teacher knowledge, skills, and dispositions for teaching language-minoritized youth

Knowledge	Skills	Dispositions
Constructs of English	Differentiate Instruction and Assessment Across Language Proficiency Levels	Curiosity About Language
Second Language Acquisition	Regularly and Explicitly Incorporate L1 into Teaching and Learning Activities	Self-Awareness
Cultural Diversity and Individual Differences	Employ Culturally Relevant and Linguistically Responsive Pedagogies	Awareness of Students
Language of School and Language Use in School	Design Opportunities for Interaction and Output Across Modalities and Registers	Assets-Frame to Approaching Language-minoritized Students
Historical Contexts of (Emergent) Bilingual Education	Integrate Technology to Enhance Content-Based Language Learning	Collaborative Conducts
Proficiency in Language Other than English	Utilize Multimodal and Resources and Activities	Culturally Appropriate Dialogue with Students, Families, and Communities
Language of the Content Area		Empathy to L2 Learning
		Professional Development and Learning as a Lifelong Process
		Advocacy
		Care and Respect

Appendix C
Minnesota State Statute 8710.2000 Standards of Effective Practice for Teachers

Subpart 1. Standards. A candidate for teacher licensure shall show verification of completing the standards in subparts 2 to 11 in a teacher preparation program approved under chapter 8705.

Subp. 2. Standard 1, subject matter. A teacher must understand the central concepts, tools of inquiry, and structures of the disciplines taught and be able to create learning experiences that make these aspects of subject matter meaningful for students. The teacher must:

A. understand major concepts, assumptions, debates, processes of inquiry, and ways of knowing that are central to the disciplines taught;

B. understand how students' conceptual frameworks and misconceptions for an area of knowledge can influence the students' learning;

C. connect disciplinary knowledge to other subject areas and to everyday life;

D. understand that subject matter knowledge is not a fixed body of facts but is complex and ever developing;

E. use multiple representations and explanations of subject matter concepts to capture key ideas and link them to students' prior understandings;

F. use varied viewpoints, theories, ways of knowing, and methods of inquiry in teaching subject matter concepts;

G. evaluate teaching resources and curriculum materials for comprehensiveness, accuracy, and usefulness for presenting particular ideas and concepts;

H. engage students in generating knowledge and testing hypotheses according to the methods of inquiry and standards of evidence used in the discipline;

I. develop and use curricula that encourage students to understand, analyze, interpret, and apply ideas from varied perspectives; and

J. design interdisciplinary learning experiences that allow students to integrate knowledge, skills, and methods of inquiry across several subject areas.

Subp. 3. Standard 2, student learning. A teacher must understand how students learn and develop and must provide learning opportunities that support a student's intellectual, social, and personal development. The teacher must:

A. understand how students internalize knowledge, acquire skills, and develop thinking behaviors, and know how to use instructional strategies that promote student learning;

B. understand that a student's physical, social, emotional, moral, and cognitive development influence learning and know how to address these factors when making instructional decisions;

C. understand developmental progressions of learners and ranges of individual variation within the physical, social, emotional, moral, and cognitive domains, be able to identify levels of readiness in learning, and understand how development in any one domain may affect performance in others;

D. use a student's strengths as a basis for growth, and a student's errors as opportunities for learning;

E. assess both individual and group performance and design developmentally appropriate instruction that meets the student's current needs in the cognitive, social, emotional, moral, and physical domains;

F. link new ideas to familiar ideas; make connections to a student's experiences; provide opportunities for active engagement, manipulation, and testing of ideas and materials; and encourage students to assume responsibility for shaping their learning tasks;

G. use a student's thinking and experiences as a resource in planning instructional activities by encouraging discussion, listening and responding to group interaction, and eliciting oral, written, and other samples of student thinking; and

H. demonstrate knowledge and understanding of concepts related to technology and student learning.

Subp. 4. Standard 3, diverse learners. A teacher must understand how students differ in their approaches to learning and create instructional opportunities that are adapted to students with diverse backgrounds and exceptionalities. The teacher must:

A. understand and identify differences in approaches to learning and performance, including varied learning styles and performance modes and multiple intelligences; and know how to design instruction that uses a student's strengths as the basis for continued learning;

B. know about areas of exceptionality in learning, including learning disabilities, perceptual difficulties, and special physical or mental challenges, gifts, and talents;

C. know about the process of second language acquisition and about strategies to support the learning of students whose first language is not English;

D. understand how to recognize and deal with dehumanizing biases, discrimination, prejudices, and institutional and personal racism and sexism;

E. understand how a student's learning is influenced by individual experiences, talents, and prior learning, as well as language, culture, family, and community values;

F. understand the contributions and lifestyles of the various racial, cultural, and economic groups in our society;

G. understand the cultural content, world view, and concepts that comprise Minnesota-based American Indian tribal government, history, language, and culture;

H. understand cultural and community diversity; and know how to learn about and incorporate a student's experiences, cultures, and community resources into instruction;

I. understand that all students can and should learn at the highest possible levels and persist in helping all students achieve success;

J. know about community and cultural norms;

K. identify and design instruction appropriate to a student's stages of development, learning styles, strengths, and needs;

L. use teaching approaches that are sensitive to the varied experiences of students and that address different learning and performance modes;

M. accommodate a student's learning differences or needs regarding time and circumstances for work, tasks assigned, communication, and response modes;

N. identify when and how to access appropriate services or resources to meet exceptional learning needs;

O. use information about students' families, cultures, and communities as the basis for connecting instruction to students' experiences;

P. bring multiple perspectives to the discussion of subject matter, including attention to a student's personal, family, and community experiences and cultural norms;

Q. develop a learning community in which individual differences are respected; and

R. identify and apply technology resources to enable and empower learners with diverse backgrounds, characteristics, and abilities.

Subp. 5. Standard 4, instructional strategies. A teacher must understand and use a variety of instructional strategies to encourage student development of critical thinking, problem solving, and performance skills. The teacher must:

A. understand Minnesota's graduation standards and how to implement them;

B. understand the cognitive processes associated with various kinds of learning and how these processes can be stimulated;

C. understand principles and techniques, along with advantages and limitations, associated with various instructional strategies;

D. nurture the development of student critical thinking, independent problem solving, and performance capabilities;

E. demonstrate flexibility and reciprocity in the teaching process as necessary for adapting instruction to student responses, ideas, and needs;

F. design teaching strategies and materials to achieve different instructional purposes and to meet student needs including developmental stages, prior knowledge, learning styles, and interests;

G. use multiple teaching and learning strategies to engage students in active learning opportunities that promote the development of critical thinking, problem solving, and performance capabilities and that help students assume responsibility for identifying and using learning resources;

H. monitor and adjust strategies in response to learner feedback;

I. vary the instructional process to address the content and purposes of instruction and the needs of students;

J. develop a variety of clear, accurate presentations and representations of concepts, using alternative explanations to assist students' understanding and present varied perspectives to encourage critical thinking;

K. use educational technology to broaden student knowledge about technology, to deliver instruction to students at different levels and paces, and to stimulate advanced levels of learning; and

L. develop, implement, and evaluate lesson plans that include methods and strategies to maximize learning that incorporate a wide variety of materials and technology resources.

Subp. 6. Standard 5, learning environment. A teacher must be able to use an understanding of individual and group motivation and behavior to create learning environments that encourage positive social interaction, active engagement in learning, and self-motivation. The teacher must:

A. understand human motivation and behavior and draw from the foundational sciences of psychology, anthropology, and sociology to develop strategies for organizing and supporting individual and group work;

B. understand how social groups function and influence people, and how people influence groups;

C. know how to create learning environments that contribute to the self-esteem of all persons and to positive interpersonal relations;

D. know how to help people work productively and cooperatively with each other in complex social settings;

E. understand the principles of effective classroom management and use a range of strategies to promote positive relationships, cooperation, and purposeful learning in the classroom;

F. know factors and situations that are likely to promote or diminish intrinsic motivation and how to help students become self-motivated;

G. understand how participation supports commitment;

H. establish a positive climate in the classroom and participate in maintaining a positive climate in the school as a whole;

I. establish peer relationships to promote learning;

J. recognize the relationship of intrinsic motivation to student lifelong growth and learning;

K. use different motivational strategies that are likely to encourage continuous development of individual learner abilities;

L. design and manage learning communities in which students assume responsibility for themselves and one another, participate in decision making, work both collaboratively and independently, and engage in purposeful learning activities;

M. engage students in individual and group learning activities that help them develop the motivation to achieve, by relating lessons to students' personal interests, allowing students to have choices in their learning, and leading students to ask questions and pursue problems that are meaningful to them and the learning;

N. organize, allocate, and manage the resources of time, space, activities, and attention to provide active engagement of all students in productive tasks;

O. maximize the amount of class time spent in learning by creating expectations and processes for communication and behavior along with a physical setting conducive to classroom goals;

P. develop expectations for student interactions, academic discussions, and individual and group responsibility that create a positive classroom climate of openness, mutual respect, support, inquiry, and learning;

Q. analyze the classroom environment and make decisions and adjustments to enhance social relationships, student motivation and engagement, and productive work; and

R. organize, prepare students for, and monitor independent and group work that allows for full, varied, and effective participation of all individuals.

Subp. 7. Standard 6, communication. A teacher must be able to use knowledge of effective verbal, nonverbal, and media communication techniques to foster active inquiry, collaboration, and supportive interaction in the classroom. The teacher must:

A. understand communication theory, language development, and the role of language in learning;

B. understand how cultural and gender differences can affect communication in the classroom;

C. understand the importance of nonverbal as well as verbal communication;

D. know effective verbal, nonverbal, and media communication techniques;

E. understand the power of language for fostering self-expression, identity development, and learning;

F. use effective listening techniques;

G. foster sensitive communication by and among all students in the class;

H. use effective communication strategies in conveying ideas and information and in asking questions;

I. support and expand learner expression in speaking, writing, and other media;

J. know how to ask questions and stimulate discussion in different ways for particular purposes, including probing for learner understanding, helping students articulate their ideas and thinking processes, promoting productive risk-taking and problem-solving, facilitating factual recall, encouraging convergent and divergent thinking, stimulating curiosity, and helping students to question; and

K. use a variety of media and educational technology to enrich learning opportunities.

Subp. 8. Standard 7, planning instruction. A teacher must be able to plan and manage instruction based upon knowledge of subject matter, students, the community, and curriculum goals. The teacher must:

A. understand learning theory, subject matter, curriculum development, and student development and know how to use this knowledge in planning instruction to meet curriculum goals;

B. plan instruction using contextual considerations that bridge curriculum and student experiences;

C. plan instructional programs that accommodate individual student learning styles and performance modes;

D. create short-range and long-range plans that are linked to student needs and performance;

E. design lessons and activities that operate at multiple levels to meet the developmental and individual needs of students and to help all progress;

F. implement learning experiences that are appropriate for curriculum goals, relevant to learners, and based on principles of effective instruction including activating student prior knowledge, anticipating preconceptions, encouraging

exploration and problem solving, and building new skills on those previously acquired;

G. evaluate plans in relation to short-range and long-range goals, and systematically adjust plans to meet student needs and enhance learning; and

H. plan for the management of technology resources within the context of learning activities and develop strategies to manage student learning in a technology-integrated environment.

Subp. 9. Standard 8, assessment. A teacher must understand and be able to use formal and informal assessment strategies to evaluate and ensure the continuous intellectual, social, and physical development of the student. The teacher must:

A. be able to assess student performance toward achievement of the Minnesota graduation standards under chapter 3501;

B. understand the characteristics, uses, advantages, and limitations of different types of assessments including criterion-referenced and norm-referenced instruments, traditional standardized and performance-based tests, observation systems, and assessments of student work;

C. understand the purpose of and differences between assessment and evaluation;

D. understand measurement theory and assessment-related issues, including validity, reliability, bias, and scoring concerns;

E. select, construct, and use assessment strategies, instruments, and technologies appropriate to the learning outcomes being evaluated and to other diagnostic purposes;

F. use assessment to identify student strengths and promote student growth and to maximize student access to learning opportunities;

G. use varied and appropriate formal and informal assessment techniques including observation, portfolios of student work, teacher-made tests, performance tasks, projects, student self-assessments, peer assessment, and standardized tests;

H. use assessment data and other information about student experiences, learning behaviors, needs, and progress to increase knowledge of students, evaluate student progress and performance, and modify teaching and learning strategies;

I. implement students' self-assessment activities to help them identify their own strengths and needs and to encourage them to set personal goals for learning;

J. evaluate the effect of class activities on both individuals and the class as a whole using information gained through observation of classroom interactions, questioning, and analysis of student work;

K. monitor teaching strategies and behaviors in relation to student success to modify plans and instructional approaches to achieve student goals;

L. establish and maintain student records of work and performance;

M. responsibly communicate student progress based on appropriate indicators to students, parents or guardians, and other colleagues; and

N. use technology resources to collect and analyze data, interpret results, and communicate findings to improve instructional practice and maximize student learning.

Subp. 10. Standard 9, reflection and professional development. A teacher must be a reflective practitioner who continually evaluates the effects of choices and actions on others, including students, parents, and other professionals in the learning community, and who actively seeks out opportunities for professional growth. The teacher must:

A. understand the historical and philosophical foundations of education;

B. understand methods of inquiry, self-assessment, and problem-solving strategies for use in professional self-assessment;

C. understand the influences of the teacher's behavior on student growth and learning;

D. know major areas of research on teaching and of resources available for professional development;

E. understand the role of reflection and self-assessment on continual learning;

F. understand the value of critical thinking and self-directed learning;

G. understand professional responsibility and the need to engage in and support appropriate professional practices for self and colleagues;

H. use classroom observation, information about students, and research as sources for evaluating the outcomes of teaching and learning and as a basis for reflecting on and revising practice;

I. use professional literature, colleagues, and other resources to support development as both a student and a teacher;

J. collaboratively use professional colleagues within the school and other professional arenas as supports for reflection, problem-solving, and new ideas, actively sharing experiences, and seeking and giving feedback;

K. understand standards of professional conduct in the Code of Ethics for Minnesota Teachers in part 8710.2100;

L. understand the responsibility for obtaining and maintaining licensure, the role of the teacher as a public employee, and the purpose and contributions of educational organizations; and

M. understand the role of continuous development in technology knowledge and skills representative of technology applications for education.

Subp. 11. Standard 10, collaboration, ethics, and relationships. A teacher must be able to communicate and interact with parents or guardians, families, school colleagues, and the community to support student learning and well-being. The teacher must:

A. understand schools as organizations within the larger community context and understand the operations of the relevant aspects of the systems within which the teacher works;

B. understand how factors in a student's environment outside of school, including family circumstances, community environments, health and economic conditions, may influence student life and learning;

C. understand student rights and teacher responsibilities to equal education, appropriate education for students with disabilities, confidentiality, privacy, appropriate treatment of students, and reporting in situations of known or suspected abuse or neglect;

D. understand the concept of addressing the needs of the whole learner;

E. understand the influence of use and misuse of tobacco, alcohol, drugs, and other chemicals on student life and learning;

F. understand data practices;

G. collaborate with other professionals to improve the overall learning environment for students;

H. collaborate in activities designed to make the entire school a productive learning environment;

I. consult with parents, counselors, teachers of other classes and activities within the school, and professionals in other community agencies to link student environments;

J. identify and use community resources to foster student learning;

K. establish productive relationships with parents and guardians in support of student learning and well-being;

L. understand mandatory reporting laws and rules; and

M. understand the social, ethical, legal, and human issues surrounding the use of information and technology in prekindergarten through grade 12 schools and apply that understanding in practice.

Subp. 12. Effective date. The requirements in this part for licensure are effective on September 1, 2010, and thereafter. Statutory Authority: MS s 122A.09; 122A.18 History: 23 SR 1928; 34 SR 595 Published Electronically: January 14, 2016

Appendix D
"ESL Methods Course" syllabus summary

CI XXXX & CI XXXY: Academic Language and English Learners (2 Credits)
Summer/Fall 2016 (1 credit) & Spring 2017 (1 credit)

Course Prerequisite: Enrolled in initial licensure program at the University of [state]

Description of the Goals and Format of the Course
The course prepares teacher candidates to work effectively with English Learners (ELs) and other linguistically diverse students across all content areas and to develop their students' academic language proficiency as needed for school success. The importance of this expertise is reflected in the prominent attention given by the Teacher Performance Assessment (edTPA) to academic language development and to the ability to address the needs of English learners across all content areas. The course supports teacher candidates in edTPA tasks such as describing strengths and needs of English learners, identifying key academic language demands in their content areas, and developing instruction and assessment to support academic language development and provide access to content instruction for linguistically diverse learners.

The summer/fall session focuses on language diversity and language acquisition. Topics include understanding how people learn languages in school, how individual factors affect language learning and academic success, how to adapt content instruction to meet the needs of ELs at various levels of proficiency, and how diverse varieties of English play into the larger picture of educating all learners. A major component of the summer/fall is a service learning case study project involving tutoring ELs.

In the spring semester continuation course, these topics will be revisited in the context of student teaching and there will be more focus on academic language. Topics for the spring will address specific requirements of the edTPA, such as analyzing language demands of content lessons, supporting academic language development in content classes, differentiating instruction and assessment for ELs, and collaborating with ESL teachers.

Overview of Fall/Summer 2016
- Principles of Second Language Acquisition (SLA)
- Linguistic Diversity in Minnesota
- Dialect Diversity
- Language Attitudes

Overview of Spring 2017
- Academic Language Workshop
- Text, Task, Assessment Analyses
- Collaboration and Coteaching Workshop

Major Assessments	Points	SEPs addressed
Two-Page Reflection Paper on Linguistic Diversity	15	3C, 3E, 6A, 6E
Text, Task, Assessment Analyses	30	2D, 3C, 3E, 3K, 3L, 3M, 4E, 6A, 6E
Final Profile of an English Learner Project	50	3C, 3E, 3I, 6A, 6E
Lesson Planning for Language Development Assignment	50	3C, 3E, 3I, 3K, 3L, 3M, 6H, 6I, 7E

Appendix E
Learner Profile assignment summary

Profile of an English Learner Assignment - Description

The Profile of an English Learner is a common assessment for all secondary level teacher candidates and serves as the major project for [this course]. It involves focusing attention on the individual factors that are part of the learning of one student, while connecting that experience to the broader picture of the education of English Learners (ELs) based on research and theory presented in the course. The learner profile provides an opportunity to gain perspective on the challenges, strengths, and potential of ELs by viewing school from the perspective of one learner. Through the focus on how to meet one learner's needs, you will gain experience and insights into how to adapt content instruction and support academic language development for students with different levels of language proficiency.

Overview of Requirements

The assignment requires interaction with an EL in a classroom. Specific activities include the following:

- Work with an EL **at least 10 hours.** *We encourage you to work with a student in one of the courses you are already student teaching - this will not only be more convenient, but give you many natural opportunities to work with and learn about your student. However, if you find it a better fit to work with a different student (perhaps in a neighboring class) that is fine as well!*
- You might work with the student in a study hall, free time at the school, or in class where appropriate. Help the student by guiding him to understand the task or readings he has for class and by providing scaffolding to support his ability to complete the tasks.
- Through informal conversations in appropriate school contexts (free time, study hall, lunch time), get to know the student as an individual. Find out about the student's background, interests, family, and funds of knowledge *as the student leads the conversation. Do not "interview" the student, or push them to talk about anything that they find uncomfortable.* Learn about what she likes and dislikes in school and what her perspective is on what helps her learn.
- With the help of your mentor teacher (or perhaps a school counselor or ESL teacher), find any information available about the student's English proficiency level, such as WIDA scores. *It is not required for you to get these scores in order to complete this assignment. No matter whether you get access to the scores or not, please observe the student's oral and written use of English and see where you think the student falls in the WIDA CAN DO Descriptors.*
- Show an interest in the student's native language by asking the student to teach you a few words in the language. (If you don't know anything about the language, you can ask how to greet someone and then use the greetings when you see the student. If you already know a little of the language, you can ask

- *Keep notes for yourself throughout - this will help you write a stronger paper later.*
- **Maintain an Activity Log**. This can be in either electronic or printed version (a printed version is attached to this document and an electronic version is available on Moodle). You will need to have the cooperating teacher at your site verify your hours. There is a place at the end of the document for him or her to print, sign, and date the form.
    - *If you are observing a student who is in a course you are already student teaching, please just indicate the start and end dates of your placement and have your CT sign. You do not need to keep a detailed activity log in this case, unless you find it helpful.*
- Submit your completed project and signed activity log **by the date agreed upon with your instructor.** Papers should:
    - be written using 12-point font with 1" margins.
    - be at least 12 pages, double-spaced (not including your activity log or reference page).
    - include citations, particularly in the third section. Please use APA style.
    - Your activity log should be submitted with your papers (the log submitted with your final draft must be signed by your CT)
- **Please connect** with the cooperating teacher you are paired with regarding the expectations of this project. If you or your CT have any concerns or questions, let your instructor know right away.

Service Learning

The Profile of an English Learner assignment provides an opportunity for service learning, blending a service to the student and the school with academic learning and reflection. While you are gaining insights into how to become an effective teacher for your future EL students, you can also provide individualized attention, mentoring, and academic support to a student. You are expected to follow the teachers' lead and provide service that meets the needs of the students and the school. While doing this service, you will also be gaining first-hand experience with a language learner and applying concepts from the course, as well as reflecting on your growth as a future teacher of ELs.

Assessment

The assignment is designed to develop and demonstrate knowledge, skills and dispositions for teaching ELs. The report will be assessed on the basis of those factors, with reference to the facets of understanding outlined in the UbD model (Wiggens & McTighe, 2005). Knowledge is viewed in terms of the facets of *explanation, interpretation* and *perspective*. Skills are viewed as the *application* facet of understanding, and dispositions are seen as the facets of *self-knowledge* and *empathy*.

Sections of the Report with Guiding Questions

Section 1: Portrait of the Student and the General Learning Context, 2 pages minimum

Describe the learner and tell the story of the learner's experience of school. You can draw on the models of descriptions of three English Language Learners on pp. 61-65 of your textbook as a start. Use the following questions as *guides*:

- What is his cultural background? What is the story of the family's uprooting and resettlement?
- What types of cultural and community assets does she have?
- What is her educational background? What strengths, needs, and interests does she exhibit related to academics?
- What did you learn about her language proficiency from the school sources? (what level of ESL is she placed in?)
- What attitudes, goals, and interests does he display?
- What details or incidents illustrate particular traits about the learner? What personal assets or needs does she have?

Section 2: Description and Evaluation of Learning Supports and Barriers, 5 pages minimum

- How does his English language proficiency relate to the WIDA levels? What did you observe in relation to the CAN DO descriptors?
- What types of supports for learning were demonstrated in the classrooms you observed and participated in?
- When did you notice the learner being engaged in academic content? When was he disengaged, frustrated or unsuccessful?
- What barriers to learning did you notice in the classroom or in the materials and tasks the learner was asked to perform?
- What did summer school look like from this learner's perspective?
- What did you do to provide service to the learner(s) or the school? How did you apply learning from this course to the field work? Tell the story of your work with ELs in summer school.

Section 3: Reflection and Connections Between the Experience and Other Learning, 5 pages minimum

- How did your work in the school relate to specific concepts from the course? (include specific citations to coursework)
- How has your concept of language and its role in content learning developed through the project and the coursework?
- What new insights or perceptions have you gained?
- How do you see your role as a teacher in light of this experience?
- How have you altered your perspectives through the experience and the course content?
- What do you feel you still want to learn more about or develop as a teacher in relation to linguistically diverse learners?

Appendix F
Participant recruitment letter

Recruitment Email Attempt 1

Greetings,

My name is Miranda Schornack and I am a graduate student in Curriculum & Instruction at the University of Minnesota, Twin Cities. This year, I am conducting my doctoral dissertation study on the coaching of secondary teacher candidate dispositions for working with English learners. I'll be exploring how teacher candidates in the science and social studies licensure programs experience coaching. I hope this research informs the development of coaching models and theories of dispositions development that would be useful to teacher preparation programs around the United States.

I am inviting members of the science and social studies licensure groups to be part of this research study. The purpose of this email is to invite you to learn more about my study and how it could be useful to your development of professional dispositions for working with English learners. If you are interested in learning more about the study, we can meet briefly to discuss details, answer questions, and share how I've been working with faculty and staff in your program area to design valuable learning experiences for anyone who participates. If you agree to participate in the study, I'll provide a consent form for you to review and keep for your own records. You can indicate interest by emailing me at degro078@umn.edu.

Thank you for your consideration,

Miranda

Miranda L. Schornack

Project Coordinator
Minnesota Educator Dispositions System™ (MnEDS™)
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University of Minnesota, Twin Cities

Doctoral Candidate
Second Languages Education
Department of Curriculum & Instruction
Office: Peik Hall 235 | Mail: Peik Hall 125
159 Pillsbury Drive SE, Minneapolis, MN 55455

Recruitment Email Attempt 2 (if needed)

Greetings,

This is the second and final time I will contact you about participating in my dissertation study. I recognize you are very busy and appreciate any thought you've already given to this.

My name is Miranda Schornack and I am a graduate student in Curriculum & Instruction at the University of Minnesota, Twin Cities. This year, I am conducting my doctoral dissertation study on the coaching of secondary teacher candidate dispositions for working with English learners. I'll be exploring how teacher candidates in the science and social studies licensure programs experience coaching. I hope this research informs the development of coaching models and theories of dispositions development that would be useful to teacher preparation programs around the United States.

I am inviting members of the science and social studies licensure groups to be part of this research study. The purpose of this email is to invite you to learn more about my study and how it could be useful to your development of professional dispositions for working with English learners. If you are interested in learning more about the study, we can meet briefly to discuss details, answer questions, and share how I've been working with faculty and staff in your program area to design valuable learning experiences for anyone who participates. If you agree to participate in the study, I'll provide a consent form for you to review and keep for your own records. You can indicate interest by replying to this message.

Thank you for your consideration,

Miranda

Miranda L. Schornack

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Appendix G
Talking points for faculty conversation to identify prospective participants

My name is Miranda Schornack and I am a graduate student in Curriculum & Instruction at the University of Minnesota, Twin Cities. This year, I am conducting my doctoral dissertation study on the coaching of secondary teacher candidate dispositions for working with English learners. I'll be exploring how teacher candidates in the science and social studies licensure programs experience coaching. I hope this research informs the development of coaching models and theories of dispositions development that would be useful to teacher preparation programs around the United States.

I am inviting teacher candidates the science and social studies licensure groups to be part of this research study. Because you are a faculty member in the program area, I am asking that you assist me with participant recruitment. I am inviting up to six teacher candidates from your program area. I would like to have three that you deem highly reflective and three that you think could use some work in this area. Further, I would like to have diversity in terms of race, gender, language, and other social markers you are aware of. If you agree to help me recruit participants, I will send you an email that you can forward to them.

Thank you so much.

Miranda

Appendix H
Semi-structured interview protocol

What is your understanding of dispositions for teaching and learning? (follow up: Why are they important? Where have you heard about them? Who has discussed them with you?)

What do you want to know and be able to do when it comes to working with English Learners? (follow up: What do you know about dispositions for working with English learners ELs?)

Describe your background, if any, working with ELs or individuals who are multi-lingual or with language learning yourself (follow up: Do you have any experiences traveling abroad? What languages other than English do you speak?)

How have you been learned about or been coached on dispositions? (follow up: When—during observations of your instruction, post-observation conferences, university courses? Which disposition(s) have you been focusing on this year? What assignments and instructional practices have you been working on to develop dispositions for teaching ELs?)

How have you been coached on [enter particular strand name from MnEDS]?

What type of feedback or coaching helped you? (follow up: What made it helpful?)

I noticed [enter something observed] during [a coaching session or observation] and I'm wondering if you can tell me more about that moment. (follow up: What happened? What were you thinking? Why did you respond a certain way?)

Do you have any suggestions for making assignments and coaching activities more powerful for next year's teacher candidates?

How did you enact dispositions this year? (follow up: In clinical placements? During university course sessions? Elsewhere? Do you have an example?)

Appendix I
Strand 1: Assets
(MnEDS Research Group, 2017-2018d)

Assets	Leverages the funds of knowledge from students, families, colleagues, and communities to inform teaching and learning, build relationships, and honor various forms of knowledge and experience.		
Critical incidents	***Awareness***	***Commitment***	***Enactment***
Does not recognize the assets of students, families, colleagues, or communities or only sees deficits (what students, families, colleagues, or communities lack) rather than assets.	Distinguishes between assets and deficits when working with students, families, schools, and communities.	Identifies the multiple assets of students, families, and communities and recognizes students' cultural and linguistic resources as essential to their achievement.	Integrates multiple assets of students, families, and communities in teaching in ways that empower students and gives them some control over their learning.
Views culture as a fixed and sterotyped aspect of students' lives.	Desires to learn about students' backgrounds and communities.	Considers culture in ways that are dynamic, fluid, and identity-shaping.	Engages with students, families and communities outside of the school day, connects with community educators and resources, brings these resources into classroom teaching and learning.
Marginalizes or disempowers any part of a student's identity.	Describe strategies for learning about the strengths of students, their families and communities and its importance to teaching.	Engages with families and communities to build relationships and learn from their expertise.	Uses critical inquiries about culture to build relationships and inform teaching and learning.
Does not recognize cultural, racial, linguistic, and socio-economic assumptions and biases in oneself or others.	Understands that one's cultural, racial, linguistic, and socio-economic background shapes one's understanding of students, their families, and communities.	Recognizes own / others' deficit views of students, families, communities when they emerge.	Works to rectify one's own and others' deficit views of students, families, colleagues, or communities, championing an assets view instead.

Appendix J
Strand 3: Collaboration and Communication
(MnEDS Research Group, 2017-2018f)

Communication & Collaboration	Meaningfully communicates and collaborates with students, families, and colleagues through a variety of interpersonal modes that support equity based teaching.		
Critical incidents	***Awareness***	***Commitment***	***Enactment***
Avoids or neglects opportunities for communication or collaboration with students, families, communities, or colleagues.	Describes the value of proactive and ongoing communication and collaboration with students, families, communities, and colleagues.	Resolves to be proactive in ongoing communication and collaboration with students, families, communities, and colleagues.	Actively listens and responds to students, families, communities, and colleagues.
Multiple modes of communication are not used or those used negatively impact relationships with students, families, communities, or colleagues.	Articulates the importance of multiple modes of communication and the need to make information accessible to all students and families.	Multiple modes of communication are attempted as a matter of form, but success of those communication attempts is not monitored or known.	Reaches out to families and communities to explicitly communicate classroom and school details through a variety of culturally relevant, language accessible, and sustaining communication modes.
Resists opportunities to collaborate or attempts at collaboration negatively impact relationships with students, families, communities, or colleagues.	Holds collaboration as an ideal but does not follow through on building working and sharing relationships with others.	Desires to collaborate with students, families, communities, and colleagues but is not adept at maintaining a responsive collaborative relationship.	Collaborates in ways that are on-going, professional, sensitive, responsive, and persistent through difficulty.
Classroom communications (e.g., tone and inflection of voice, movement in the room, use of humor) are detrimental to student engagement and learning opportunities.	Understands that classroom communications are complex and include aspects such as tone and inflection of voice, movement in the room, and use of humor among others.	Works toward creating positive classroom communication approaches using tone and inflection of voice, movement in the room, use of humor among others.	Uses communication approaches in the classroom (e.g., tone and inflection of voice, movement in the room, use of humor) that create supportive relationships and hold positive meaning for students.
Digital footprint raises questions about professional identity or is not used appropriately with students, families, and communities.	Digital footprint is professionally appropriate but is not used to support communications with students, families, and communities.	Digital footprint is used for one-way communication (e.g., posting static information for consumption by students, families, and communities)	Maintains a digital footprint that is appropriate and responsive to the needs of students, families, and communities

Appendix K
Strand 6: Navigation: Flexibility and Adaptability
(MnEDS Research Group, 2017-2018g)

Navigation: Flexibility and Adaptability	Reads and interprets multiple contexts in which teaching can be situated (e.g., classroom, grade level, department, school, community) in ways that are responsive to local situations and needs.		
Critical incidents	***Awareness***	***Commitment***	***Enactment***
Is unaware of classroom, school, community, or district contexts or struggles to navigate classroom, school, community, or district contexts.	Understands the complexities of, and multiple influences on, teaching and learning.	Seeks opportunities to learn about the specific contexts such as classroom, school, community, and district.	Creates opportunities to learn about the complex experiences of students, families, and communities.
Does not adapt to complexities in a particular teaching/learning environment or remains inflexible or rigid in approaches to teaching and learning in a particular context.	Recognizes the importance of adaptability and flexibility in teaching and learning in multiple, layered contexts.	Attempts to adapt to teaching context while maintaining teaching practices that meet students' needs, yet struggles with the complexity of decisions to be made.	Adapts to teaching contexts by sifting, prioritizing, differentiating, creatively taking initiative, and being responsive in meeting students' and communities' needs.
Does not seek input or opportunities to learn about local contexts from students, colleagues, or community members.	Articulates the importance of educators seeking input or opportunities to learn about local contexts from students, colleagues, or community members.	Passively learns from students, colleagues, and like-minded people in communities as a means of finding a navigational compass.	Creates opportunities to learn from students, colleagues, and like-minded people in communities as a means of finding a navigational compass.
Eschews educational equity as a goal of teaching and learning.	Understands the imperative to work toward educational equity.	Demonstrates a commitment to educational equity but remains risk averse in making choices under complex conditions.	Demonstrates a clear commitment to educational equity in the choices made in light of potential risks.

Appendix L
Strand 8: Advocacy
(MnEDS Research Group, 2017-2018h)

Advocacy	Effects systemic change for students, families, and communities in ways that are responsive to multiple and intersecting inequities.		
Critical incidents	***Awareness***	***Commitment***	***Enactment***
Takes up a mode of advocacy that assumes a position of superiority over students, families, communities, schools, on account of race, gender, culture, class, religion and/or other differences.	Recognizes the role of advocacy in teaching and learning.	Demonstrates efforts toward advocacy that are grounded in respect for and awareness of racial, cultural, religious, gender, class, and/or other markers of difference.	Advocates alongside students and families in the pursuit of equity in schooling and towards systemic change.
Simplifies, generalizes, and/or stereotypes students' experiences.	Recognizes the teacher's role in supporting students and families to advocate for themselves, or connecting them with others to facilitate desired changes.	Seeks to understand the complex realities of students' experiences, including multiple and intersecting oppressions of society, and connects them with others to facilitate desired changes.	Listens to and understands the needs of students, families, and communities in ways that support them to exercise agency and to find opportunities to advocate for significant issues.
Denies existence of systemic barriers, discrimination in US education, or understands race as an extrinsic issue not worth problematizing.	Understands the effects of endemic institutional racism in schooling practices and policies.	Centers the experiences and stories of students and communities who have historically experienced marginalization in attempts to develop a practice of advocacy for equitable and restorative learning opportunities.	Approaches advocacy for equity as a learning opportunity and an abiding lifelong endeavor.
Unaware of or ignores educational, institutional, or political contexts at local, state, or national level.	Assesses educational, institutional, and political contexts at the local, state, and national levels.	Seeks to understand the importance of creating anti-oppressive and liberatory schooling environments for students, especially those who are historically marginalized.	Actively pursues a sociopolitical praxis to disrupt structural violences and to contend with a politics of difference that creates new ways of relating and engaging with society.

Appendix M
Strand 2: Role of Self
(MnEDS Research Group, 2017-2018e)

Role of Self	Develops an on-going critical awareness of one's self and establishes a critically aware teaching presence in the classroom to teach for equity.		
Critical Incidents	***Awareness***	***Commitment***	***Enactment***
Is unaware of or overlooks personal characteristics, biases, and multiple identities and their impact on teaching and learning.	Understands that their personal characteristics, biases, and multiple identities impact teaching and learning.	Critically reflects on the ways in which their personal biases, characteristics, and identities impact teaching and learning.	Engages in professional activities to support growth regarding personal characteristics, biases, and identities.
Makes assumptions about students, families, colleagues, and/or communities that negatively impact their self-worth, learning, and/or educational opportunities.	Understands the importance of examining one's assumptions and world views that can impact teaching and learning.	Accepts one's own view as partial. Seeks out coaching and feedback to establish strong teaching presence grounded in mutual respect.	Practices an ethic of humility in what may not be known or understood in terms of understanding one's self and others.
Teaching presence shows patterns of tentativeness, timidity, disrespect, disdain, distance and/or disinterest towards at least some students.	Recognizes the need to establish a strong teaching presence based on mutual respect in order to ensure learning for all students.	Accepts critical inquiry as a stance yet struggles to identify actions that can challenge the status quo.	Establishes a commanding teaching presence, grounded in mutual respect, a commitment to educational equity, and relentless determination that all students can learn.
Does not recognize schooling as being political with regard to equity and access for all students and assumes that inequities do not need to be challenged.	Positions self and one's actions within systems of power, hierarchy, and/or privilege.		Takes a critical inquiry stance to reorient, as necessary, biases, attitudes, and presuppositions and leverages differences to better teach toward equity.